Notes
CSB

NOTES ON THE HISTORY OF THE CONGREGATION OF PRIESTS OF SAINT BASIL — COLLECTED BY ROBERT JOSEPH SCOLIARD, CSB

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1964

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Our Lady's Missionary Sisters, Mother House, Clarendon Avenue, Father Hubert Coughlin.

RCAF Station, Camp Borden, S/L John A. Warren, C.S.B., chaplain, Father John Gaughan.

St. Leo's Parish, Mimico, Dr. L.A. Markle, pastor, Father Francis Orsini.

SUNDAY LIST —— February 2, 1964

Our Lady's Missionary Sisters, Mother House, Clarendon Avenue, Father Hubert Coughlin.

RCAF Station, Camp Borden, S/L John A. Warren, C.S.B., chaplain, Father John Gaughan.

CHRISTMAS LIST, 1963

Our Lady of the Airways Parish,
Malton, Rev. H.J. MacMillan, P.P.
Father Edward McLean.

SUNDAY LIST — February 2, 1964

Church of the Guardian Angels, Orillia,
Msgr. F.K. Lee, pastor,
Father Edward McLean.

CHRISTMAS LIST, 1963

SS. Peter and Paul Parish, North Branch, Michigan, Rev. Henry W. Keenan, P.P. Father George Beaune.

Sacred Heart Parish, Aurburn Heights, Michigan, Rev. Francis X. Dietz,P.P. Father Stanley Lynch.

St. Augustine Parish, Larchmont, N.Y., Msgr. Thomas Deegan, pastor, Father Edmund Brennan.

SUNDAY LIST — February 2, 1964

Sacred Heart Parish, Auburn Heights, Michigan, Rev. Francis X. Dietz,P.P. Father Stanley Lynch.

CHRISTMAS LIST, 1963

Blessed Sacrament Parish, Ottawa,
Msgr. J.L. Lesage, pastor,
Father Leo Sands.

Christ the King Parish, Long Branch,
Rev. Bernard O'Donnell, pastor,
Father Magee, confessions; Father W.H. O'Brien, confessions and sub-deacon at Midnight Mass.

Holy Family Parish, Toronto, Msgr. E.M. Brennan, P.A., V.G., pastor,
Father E.P. Magee, deacon at Midnight Mass.

Mercer Reformatory, Toronto,
Father Terence Forestell, confessions on Monday; Father Walter Principe for Mass on Christmas Day.

Rosary Hall, Toronto, Sisters of Providence,
Father Elliott Allen.

Sacred Heart Parish, LaSalle, Ontario,
Rev. R.G. Forton, pastor,
Father Ernest Lajeunesse.

St. Basil's Church, Toronto, Father James Donlon, C.S.B., pastor,
Father Eugene Malley, preach at Midnight Mass.

St. Edward's Parish, Willowdale, Most Rev. F.A. Marrocco, D.D., pastor,
Father E.P. Magee, Masses on Christmas Day.

St. Joseph's Convent, Wellesley Street,
Father Louis Bondy.

St. Mark's Parish, Toronto, Rev. G.J. Cochran, pastor,
Father Walter Principe, confessions and subdeacon at Midnight Mass.

St. Teresa of the Chidl Jesus Parish, New Toronto, Rev. M.J. Carroll, pastor,
Father JohnStapleton.

SUNDAY LIST — February 2, 1964

Canadian Martyrs Parish, Toronto, Rev. P.A. Hendriks, pastor,
Father Leo Sands.

Christ the King Parish, Long Branch, Rev. Bernard O'Donnell, pastor,
Father Joseph Quinn.

Holy Family Parish, Toronto, Msgr. E.M. Brennan, P.A., V.G., pastor,
Father Ernest Vadnais.

Mercer Reformatory, Toronto,
Father Ernest Lajeunesse.

Our Lady of the Airways Parish, Malton, Ontario, Rev. H.J. MacMillan, P.P.
Father Ian Boyd.

Rosary Hall, Sisters of Providence, Toronto,
Father Walter Principe,

St. Agnes Parish, Toronto, Franciscan Fathers,
Fathers Timothy Hogan and Donald Kuder.

St. Ambrose Parish, Alderwood, Rev. A.J. Desaulniers, pastor,
Father Bernard Weninger.

St. Basil's Parish, Toronto, Father James Donlon, pastor,
Fathers Eugene Malley and William Lee.

St. Edward the Confessor Parish, Willowdale, Most Rev. F.A. Marrocco, D.D. pastor,
FatherEdward Bader.

St. Joseph's Convent, Toronto, Wellesley Street,
Father Louis Bondy.

St. Leo's Parish, Mimico, Dr. L.A. Markle, pastor,
Father John Redmond.

St. Mark's Parish, Toronto, Rev. G.J. Cochran, pastor,
Father James Carruthers.

St. Mary's of the Assumption Parish, Owen Sound, Father Clifford Crowley, pastor,
Father JohnStapleton.

St. Patrick's Parish, Dixie, Rev. J.S. Howe, pastor,
Father Cecil Zinger.

CHRISTMAS LIST, 1963

Our Lady of the Assumption Parish,
Fairport, Rev. Leonard Kelly,
pastor,
Fathers Alfred Graham and Wilfrid
Sharpe.

SUNDAY LIST — February 2, 1964

Our Lady of the Assumption Parish,
Fairport, Rev. Leonard Kelly,
pastor,
Father Alfred Graham.

CHRISTMAS LIST, 1963

Our Lady of Grace Parish, Aurora, Ontario, Rev. M.R. Lynett, pastor, Father James Daley.

Sacred Heart Parish, Dearborn, Michigan, Msgr. Walter Hardy, pastor, Father Reginald O'Donnell.

St. Agnes Parish, Toronto, Franciscan Fathers, Father Ambrose Raftis.

St. Andrew's Parish, Oakville, Ontario, Msgr. V.A. Priester, pastor, Father Laurence Shook.

St. Mary Star of the Sea Parish, Port Credit, Ontario, Rev. F.X. O'Reilly, pastor, Father Harold Gardner.

St. Monica's Parish, Toronto, Rev. E.T. Madigan, pastor, Father Michael Sheehan.

St. Paul's Parish, Toronto, Rev. G.W. O'Brien, pastor, Father Armand Maurer.

SUNDAY LIST — February 2, 1964

Our Lady of Grace Parish, Aurora, Ontario, Rev. M.R. Lynett, pastor, Father Harold Gardner.

St. Mary Star of the Sea Parish, Port Credit, Ontario, Rev. F.S. O'Reilly, pastor, Father Armand Maurer.

St. Monica's Parish, Toronto, Rev. E.T. Madigan, pastor, Father James Daley.

St. Paul's Parish, Toronto, Rev.G.W. O'Brien, pastor, Father Robert Crooker.

CHRISTMAS LIST, 1963

Canadian Martyrs, Toronto, Rev. P.A. Hendriks, pastor,
Father Francis Mallon.

CHRISTMAS LIST, 1963

Blessed Sacrament Parish, Toronto, Msgr. J.G. Fullerton, pastor, Father Charles Leland.

Holy Cross Parish, Toronto, Rev. R.S. Miller, pastor, Father John Quinn.

Loretto College, Toronto, Father John Gallagher.

Our Lady of Lasalette, Lasalette, Ontario, Rev. R.G. Warden, P.P., Father Arthur Waligore.

Precious Blood Monastery, Toronto, Father Donald McNeil.

Purification of the B.V.M. Parish, Lindsay, Ontario, Rev. C.J. Carroll, pastor, Father Arthur Kirn.

Sacred Hearts of Jesus and Mary Parish, Barrie, Ontario, Msgr. J.M. Clair, pastor, Father Brian Hennessey.

St. Anselm's Parish, Toronto, Rev. M.T. Griffin, administrator, Father Neil Kelly.

St. Basil's Parish, Toronto, Father James Donlon, pastor, Fathers William Gibbons, Kevin Kirley, and Charles Leland, for Midnight Mass.

University of St. Michael's College, Toronto

St. Cecilia's Parish, Toronto, Rev. M.J. McGrath, pastor,
Fathers Robert Madden and Donal O'Gorman.

St. Charles Parish, Toronto, Rev. T.F. Hayes, pastor,
Father Gerard Pilecki.

St. Joseph's College, Toronto,
Father Robert Madden.

St. Joseph's Parish, Beaverton, Ontario, Rev. J.H. O'Neill, pastor,
Father Michael Quealey.

St. Joseph's Parish, Bowmanville, Ontario, Rev. F.K. Malane, pastor,
Father Ralph MacDonald.

St. Mary's Parish, Brampton, Ontario, Rev.C.W. Sullivan, pastor,
Father Bernard Black.

St. Patrick's Parish, Stayner, Ontario, Rev. P.L. Cahill, pastor,
Father Stanley Kutz.

St. Paul the Apostle Parish, Toronto, Franciscan Fathers,
Father William Gibbons for confessions.

St. Pius Parish, Toronto, Rev. M.D. Allen, pastor,
Father Norman Iversen.

St. Vincent de Paul Parish, Toronto,
Msgr. G.J. Kirby, pastor,
Father Kevin Kirley, for confessions.

SUNDAY LIST —— February 2, 1964

Blessed Sacrament Parish, Toronto,
Msgr. J.G. Fullerton, pastor,
Fathers William Gibbons and Charles Leland.

Holy Cross Parish, Toronto, Rev. R.S. Miller, pastor,
Father Arthur Kirn.

Loretto College, Toronto,
Fathers Paul Broadhurst and Michael Quealey.

Precious Blood Monastery, Toronto,
Father David Belyea.

Sacred Heart Church, Hamilton, Msgr. J.B. Ryan, pastor,
Father Neil Kelly.

Sacred Hearts of Jesus and Mary Parish, Barrie, Ontario, Msgr. J.M. Clair, pastor,
Father Lawrence Elmer.

St. Andrew's Parish, Oakville, Ontario,
Msgr. V.A. Priester, pastor,
Father Richard Donovan.

St. Anselm's Parish, Toronto, Rev. M.T. administrator,
Father Arthur Waligore.

University of St. Michael's College, Toronto 14

St. Basil's Parish, Toronto, Father James Donlon, pastor, Fathers John Gallagher and John M. Kelly.

St.Cecilia's Parish, Toronto, Rev. M.J. McGrath, pastor, Father Brian Hennessey.

St. Joseph's College, Toronto, Fathers Owen Lee and Gerard Pilecki.

St. Mary's Parish, Brampton, Ontario, Rev. C.W. Sullivan, pastor, Father Donald McNeil.

St. Michael's College Chapel, Father Robert Madden.

St. Patrick's Parish, Stayner, Ontario, Rev. P.L. Cahill, pastor, Father Norman Iversen.

Holy Cross Parish, Oshawa, Msgr. P.F. Coffey, pastor,
Father Arnold Megan.

Immaculate Conception Parish, Toronto,
Franciscan Fathers,
Father Arthur Holmes.

Our Lady's Missionaries, Father Edward Flanagan.

Peter Claver Convent,
Father Anthony Kelly.

Queen of Peace Villa,
Father Maurice Whelan.

St. Catharines, Ontario,
Fathers Christopher Iredale, Paul Sheehan, and Neil Smith.

St. Clare's Parish, Toronto, Rev. F.J. McGoey, pastor,
Fathers Lawrence Faye, John Egsgard, Patrick Gorman, Christopher Iredale, Edward Flanagan, Anthony Kelly, John O'Loane, George Thompson, Rocco Volpe, and Maurice Whelan.

St. Eugene's Church, served from St. Margaret Mary Parish, Rev. M. Bolan, pastor,
Father George Vander Zanden.

St. James Parish, Colgan, Rev. P.C. Atallah, pastor,
Father Edward Ronan.

St. Michael's College School 16

St. John Bosco Parish, Toronto, Rev. D. Pileggi, pastor,
Father Louis Purcell.

St. Margaret's Parish, Toronto, Rev. M. Bolan, pastor,
Father Maurice Taylor.

St. Matthew's Parish, Toronto, Rev. L.P. Woods, pastor,
Fathers Albert Butler and Leo Munnelly.

St. Monica's Parish, Toronto, Rev. E.T. Madigan, pastor,
Father Joseph Penny.

School Chapel, Father Matthew Sheedy.

Ursuline Convent, Father Norman Fitzpatrick.

SUNDAY LIST — February 2, 1964

Holy Rosary Parish, Toronto, Rev. V.A. Thomson, pastor,
Fathers George Thompson and George Vander Zanden.

Immaculate Conception Parish, Toronto, Franciscan Fathers,
Father Edward Ronan.

Peter Claver Convent,
Father Lawrence Faye.

Queen of Peace Villa,
Father Paul Sheehan.

St. Bernard's Parish, Toronto, Rev. A.H. Marshman, pastor,
Father Albert Butler.

St. Clare's Parish, Toronto, Rev. F.J. McGoey, pastor,
Fathers Anthony Kelly, John O'Loane and Matthew Sheedy.

St. Eugene's Church, served from St. Margaret's Parish, Rev. M. Bolan, pastor,
Father Louis Purcell.

St. John Bosco Parish, Toronto, Rev. D. Pileggi, pastor,
Father Arnold Megan.

St. Margaret's Parish, Toronto, Rev. M. Bolan, pastor,
Father Arthur Holmes.

St. Matthew's Parish, Toronto, Rev. L.P. Woods, pastor,
Fathers John Egsgard and Patrick Gorman.

St. Thomas Aquinas Parish, Toronto, Rev. F.R. McGinn, pastor,
Father Rocco Volpe.

School Chapel, resident students,
Father Maurice Taylor.

School Chapel, Scholastics,
Father Maurice Taylor.

Ursuline Convent,
Father Edward Flanagan.

CHRISTMAS LIST, 1963

St. Ambrose Parish, Alderwood, Rev. A.J. Desaulniers, pastor, Fathers Clare Malone, and John Sullivan.

St. Benedict's Parish, Rexadle, Rev. G.B. Breen, pastor, Fathers Edward O'Reilly and Albert Williams.

St. Gregory's Parish, Islington, Rev. H.M. Clarkson, pastor, Father Paul Speck.

St. John Bosco Parish, Toronto, Rev. D. Pileggi, pastor, Father John Damato.

St. John the Evangelist Parish, Weston, Rev. W.R. Morrison, pastor. Father Clare Malone.

St. Joseph's Convent, Islington, Father John Stortz.

St. Patrick's Parish, Dixie, Rev. J.S. Howe, pastor, Father Francis O'Grady.

St. Patrick's Parish, Wildfield, Rev. J.E. Lawlor, pastor, Fathers Paul James and Thomas Mohan.

School Chapel, Midnight Mass, Father Michael Goetz.

SUNDAY LIST — February 2, 1964

Holy Rosary Parish, Toronto, Rev. V.A. Thomson, C.S.B., pastor, Father John Damato.

Nativity of Our Lord Parish, Etobicoke, Rev. J.J. Moyer, pastor, Father Robert Ritz.

Our Lady's Missionaries, Islington, Father Edward O'Reilly.

Our Lady of Peace Parish, Islington, Rev. P.H. Johnson, pastor, Fathers John Sullivan, Paul James, and Albert Williams.

St. Benedict's Parish, Rexdael, Rev. G.B. Breen, pastor, Fathers John Mullins and Paul Speck.

St. Gregory's Parish, Islington, Rev. H.M. Clarkson, pastor, Fathers Francis O'Grady and John Stortz.

St. John the Evangelist Parish, Albion, Rev. V.L. Baker, pastor, Father Thomas Mohan.

St. John the Evangelist Parish, Weston, Rev. W.R. Morrison, pastor, Father Clare Malone.

St. Joseph's Convent, Islington, Father Michael Goetz.

St. Patrick's Parish, Wildfield, Rev.
J.E. Lawlor, pastor,
Father James Strickland.

School Chapel, Scholastics,
Father John Sullivan.

CHRISTMAS LIST, 1963

Christ the King Parish, Windsor, Rev.
P.A. Mugan, pastor,
Father Daniel Coughlin.

Godd Shepherd Convent, Windsor,
Fathers Joseph Dietrich and
Leonard McGravey.

Holy Trinity Parish, Detroit, Msgr.
Clement Kirn, pastor,
Father Grace Agius.

Our Lady of Guadalupe Parish, Windsor,
Rev.S.A. Nouvion, pastor,
Father Vincent Fullerton.

Our Lady of Mount Carmel Parish, Windsor,
Rev. F.J. Donovan, pastor,
Father Charles Armstrong.

Our Lady of the Rosary Parish, Windsor,
Msgr. W.J. Langlois, pastor,
Father Kenneth Wilson.

St. Patrick's Parish, Windsor, Rev.
D.F. Boyer, pastor,
Father Arthur Looby.

St. Theresa Parish, Detroit, Rev.
Henry Villerot, pastor,
Father Edmund Young.

School Chapel, Scholastics,
Father Thomas Mailloux.

SUNDAY LIST -- February 2, 1964

Christ the King Parish, Windsor, Rev.
P.A. Mugan, pastor,
Father Daniel Coughlin.

Good Shepherd Convent, Windsor,
Fathers Joseph Dietrich and
Leonard McGravey.

Holy Trinity Parish, Detroit, Msgr.
Clement Kirn, pastor,
Father Grace Agius.

Our Lady of Guadalupe Parish, Windsor,
Rev. S.A. Nouvion, pastor,
Father Vincent Fullerton.

Our Lady of Mount Carmel Parish, Windsor,
Rev. P.J. Donovan, pastor,
Father Charles Armstrong.

Our Lady of the Rosary Parish, Windsor,
Msgr. W.J. Langlois, pastor,
Father Kenneth Wilson.

St. Patrick's Parish, Windsor, Rev.
D.F. Boyer, pastor,
Father Arthur Looby.

St. Theresa Parish, Detroit, Rev.
Henry Villerot, pastor,
Father Edmund Young.

School Chapel, Resident Students,
Father Ronald Cullen.

School Chapel, Scholastics,
Father Thomas Mailloux.

CHRISTMAS LIST, 1963

Assumption Parish, Windsor, Father J.R. Janisse, C.S.B., pastor, Fathers Donald Faught, Robert Fehr, John Hussey, Leonard McCann, Daniel Mulvihill, John Murray, William Nigh, Gordon MacDonald, and Edward Pappert.

Blessed Sacrament Parish, Windsor, Father V.I. McIntyre, C.S.B., pastor, Father Stanley Murphy.

Holy Names Convent, Peter Street, Father John O'Meara.

I.O.D.E. Sanatorium, Rev. F.J. McCarty, C.S.B., chaplain, attended from Blessed Sacrament Parish, Father Ronald Pazik.

St. Angela's Parish, Windsor, Rev. H. Rossi, P.S.S.C., pastor, Father John Murray.

St.Ann's Parish, Windsor, Msgr. F.J. Brennan, pastor, Fathers Francis Boland and Leonard McCann.

St. Clare's Parish, Windsor, Rev. F.J. Walsh, pastor, Father Norbert Ruth.

St. Cyprian's Parish,Wyandotte, Michigan, Rev. J.S. Osmialowski, P.P., Father Adrian Record.

St. Gertrude's Parish, St. Clair Shores, Michigan, Rev. B.R. Crowley, pastor, Father John Dougherty.

St. Gregory's Parish, St. Clair Beach, Ontario, Rev. V.C. Coté, pastor, Fathers John Callaghan and Clarence Drouillard.

St. John The Baptist Parish, Amherstburg, Ontario, Father James Martin, C.S.B., pastor,
Father John Fiore.

St. Joseph's Convent, Windsor,
Father Daniel Mulvhill.

St. Mary's Academy, Windsor,
Fathers Donald Faught and Carlisle LeBel.

St. Michael's Parish, Windsor, Rev. C. Moullion, pastor,
Father Arthur Weiler.

St. Raymond's Parish, Detroit, Rev. W.A. Hogan, pastor,
Father Arthur Roberts.

University Chapel,
Father George Kosicki.

SUNDAY LIST — February 2, 1964

Assumption Parish, Windsor, Father J.R. Janisse, C.S.B., pastor, Fathers Carlisle LeBel, Leonard McCann, and Adrian Record.

Blessed Sacrament Parish, Windsor, Father Viator McIntyre, C.S.B., pastor, Father Stanley Murphy.

Holy Names Convent, Peter Street, Father Edward Pappert.

I.O.D.E. Sanatorium, Windsor, Father F.J. McCarty, chaplain, attended from Blessed Sacrament Parish, Father Ronald Pazik.

Sacred Heart Parish, Lasalle, Ontario, Rev. R.G. Forton, pastor, Father Edmund McCorkell.

St. Ann's Parish, Windsor, Msgr. F.J. Brennan, pastor, Father Arthur Roberts.

St. Clare's Parish, Windsor, Rev. F.J. Walsh, pastor, Father Francis Boland.

St. Cyprian's Parish, Wyandotte, Michigan, Rev. J.S. Osmialowski, pastor, Father Gordon MacDonald.

St. Gertrude's Parish, St. Clair Shores, Michigan, Rev. B.R. Crowley, pastor, Father John Callaghan.

St. Gregory's Parish, St.Clair Beach, Ontario, Rev.V.C. Coté, pastor, Father James Keon.

St. Joseph's Convent, Windsor, Father William Nigh.

St. Mary's Academy, Windsor, Father John O'Donoghue.

St. Michael's Parish, Windsor, Rev. C. Moullion, pastor, Father Arthur Weiler.

St. Rose Parish, Riverside, Ontario, Rev. C.V. McNabb, pastor, Father John Hussey.

Scholastics' Chapel, Father George Kosicki.

University Chapel, Fathers John O'Meara and Norbert Ruth.

CHRISTMAS LIST, 1963 & SUNDAY LIST —— February 2, 1964.

Blessed Sacrament Parish, Sault Ste. Marie, Ontario, Rev. W.G. O'Driscoll, pastor.

Mount St. Joseph Convent, Sault Ste. Marie, Ontario.

Our Lady of Good Counsel Parish, Sault Ste. Marie, Ontario, Rev. C.J. Murphy, pastor.

Our Lady of Mount Carmel Parish, Sault Ste. Marie, Ontario, Rev. E. Valorosi, pastor.

Precious Blood Parish, Sault Ste. Marie, Ontario, Msgr. J.J. O'Leary, pastor, Christmas.

St. Gregory's Parish, Sault Ste. Marie, Ontario, Rev. T.H. Jackman, pastor.

St. Jerome's Parish, Sault Ste. Marie, Ontario, Rev. J.F. Buchheit, pastor.

St. Monica's Parish, Wawa, Ontario, Rev. J.A. Callaghan, pastor, Christmas.

CHRISTMAS LIST, 1963

Our Lady of the Most Holy Rosary Parish Ottawa, Rev. W.F. Tierney, pastor.

St. Basil's Parish, Ottawa, Father A. John Ruth, C.S.B., pastor.

St. Margaret of Scotland Parish, Glen Nevis, Ontario, Rev. L.A. MacDonell, pastor.

St. Martin de Porres Parish, Bell's Corners, Ontario, Rev. D.D. MacDonald, pastor.

St. Mary's Parish, Almonte, Ontario, Rev. P.F. French, pastor.

St. Stanislaus Parish, Copper Cliff, Ontario, Rev. J.A. Mulligan, pastor.

Darling, Confessions and three Masses.

Peterborough, Confessions and three Masses.

SUNDAY LIST — February 2, 1964

Our Lady of the Most Holy Rosary Parish Ottawa, Rev. W.F. Tierney, pastor.

St. Basil's Parish, Ottawa, Father A. John Ruth, C.S.B., pastor.

St. Martin de Porres Parish, Bell's Corners, Rev. D.D. MacDonald, P.P.

St. Joseph's High School 30

St. Mary's Parish, Almonte, Ontario,
Rev. P.F. French, pastor.

Darling, Confessions, High Mass and sermon, class in Religious Knowledge after Mass.

CHRISTMAS LIST, 1963

Cenacle Retreat House, Rosharon, and Sacred Heart Chapel, House Plantation, Father John Collins, C.S.B. pastor,

Ellington Air Force Base, Father René Vermillon, Auxiliary Parochial Chaplain.

In carnate Word Academy, Houston.

Incarnate Word Convent, Bellaire.

Sacred Heart Parish, Crosby, Rev.A.J. Pavelka, pastor.

St. Charles Borromeo Parish, Houston, Rev. James Welsch, pastor.

St. Christopher's Parish, Houston, Rev. E.K. Fulkerson, pastor.

St. Francis of Assisi Parish, Houston, Rev. John Cummings, pastor.

St. Mary's Parish, Humble, Rev. J.J. Gordon, O.M.I., pastor.

St. Nicholas Parish, Houston, Rev. Henry Bouchie, S.S.J., pastor.

St. Patrick's Parish, Navasota, Rev. Joseph Schneider, pastor.

St. Stephen's Parish, Houston, Rev. Joseph McDermott, O.M.I., pastor.

St. Thomas High School

St. Theresa's Parish, Houston, Rev. George Rhein, pastor.

SUNDAY LIST — February 2, 1964

Cenacle Retreat House, Rosharon, and Sacred Heart Chapel, House Plantation, Father John Collins, C.S.B., pastor.

Duchesne Country Day School, Houston.

Ellington Air Force Base, Father René Vermillion, C.S.B., Auxiliary Parochial Chaplain.

Our Lady of St. John Parish, Houston, Rev. L. Peguero, pastor.

Our Lady of Sorrows, Houston, Rev. Bernard Wagner, O.M.I., pastor.

Sacred Heart Parish, Crosby, Rev. A.J. Pavelka, pastor.

St. Charles Borromeo Parish, Houston, Rev. James Welsch, pastor.

St. Christopher's Parish, Houston, Rev. E.K. Fulkerson, pastor.

St. Patrick's Parish, Navasota.

St. Stephen's Parish, Houston, Rev. Joseph McDermott, O.M.I., pastor.

CHRISTMAS LIST, 1963

Corpus Christi Parish, Houston, Rev. C. Flynn, pastor.

Good Shepherd Convent, Houston.

Holy Cross Parish, Bay City, Rev. C. Martin, pastor.

Holy Family Parish, Wharton, Rev. L. Price, pastor.

Our Lady of Fatima Parish, Galena Park, Rev. P. Harnett, pastor.

Our Lady of Guadalupe Parish, Eagle Lake, Rev. A. Didner, pastor.

Our Lady of Lourdes Parish, Hitchcock, Rev.F. Conner, pastor.

Sacred Heart Parish, Galveston, Rev. J. O'Sullivan, pastor.

St. Basil's Parish, Angleton, Father Joseph Shannon, C.S.B., pastor.

St. Frances Cabrini Parish, Houston, Rev. A. Doga, pastor.

St. John the Baptist Parish, Alvin, Rev. T. Francis, O.M.I., pastor.

St. Jude's Parish, Highlands, Rev. H. Parmentier, pastor.

St. Vincent de Paul Parish, Houston, Rev. J. Connolly, pastor.

Shrine of the True Cross, Dickinson, Rev. A.B. Deslatte, pastor.

University Chapel.

Villa Maria Hospital, Houston.

SUNDAY LIST — February 2, 1964

All Saints Parish, Houston, Rev. T. O'Sullivan, pastor.

Corpus Christi Parish, Houston, Rev. C. Flynn, pastor.

Good Shepherd Convent, Houston.

Holy Cross Parish, Bay City, Rev.C. Martin, pastor.

Our Lady of Fatima Parish, Galena Park, Rev. P. Harnett, pastor.

Our Lady of Lourdes Parish, Hitchcock, Rev. F. Conner, pastor.

St. Anne's Parish, Houston, Father Lawrence Lacey, C.S.B., pastor.

St. Basil's Parish, Angleton, Father Joseph Shannon, C.S.B., pastor.

St. Frances Cabrini Parish, Houston, Rev. A. Doga, pastor.

St. Jude's Parish, Highlands, Rev. H. Parmentier, pastor.

St. Pius Parish, Houston, Rev. A. O'Connell, pastor.

Shrine of the True Cross, Dickinson, Rev. A. Deslatte, pastor.

University Chapel.

University House of Studies for Basilian Scholastics.

Villa de Matel Convent, Houston.

Villa Maria Hospital, Houston.

CHRISTMAS LIST, 1963

and

SUNDAY LIST — February 2, 1964

Epiphany Parish, Detroit, Rev. Charles Dohring, pastor,
Father James Rankin.

Guardian Angels Parish, Clawson, Rev. Lawrence Metysiak, pastor,
Father Edward Donoher.

Our Lady of Lourdes Parish, River Rouge, Msgr. E.J. Glemet, pastor,
Father William Stoba.

Precious Blood Parish Convent.

St. Andrew's Parish, Rochester, Michigan, Rev. Edward Baumgartner, pastor,
Father Joseph Miller.

St. Bede's Parish, Southfield, Rev. Cyril Keating, pastor,
Father Norbert Clemens.

St. Brigid's Parish, Detroit, Rev. George Brennan, pastor,
Father Richard Elmer.

St. Christopher's Parish, Detroit, Rev. Christopher Leahy, pastor,
Father James Enright.

St. Clement's Parish, Centerline, Rev. Edward T. Murray, pastor,
Father Charles Christopher.

St. Francis d'Assisi Parish, Detroit, Rev. Joseph Gierut, pastor, Christmas.

St. Francis de Sales Parish, Detroit, Rev. Vincent Griffin, pastor, Father Joseph Barnes.

St. Hugo's Parish, Bloomfield Hills, Rev. Edward Fournier, pastor, Father Francis Tevlin.

St. Linus Parish, Dearborn, Rev. Paul Hennes, pastor, Father James Embser.

St. Monica's Parish, Detroit, Rev. Robert Mulchay, pastor, Father Patrick Lewis.

St. Peter's Parish (Lithuanian), Detroit, Rev. Walter Stanievich, pastor, Father Gerard French.

St. Pius Parish, Southgate, Rev. William Swift, pastor, Father Canning Harrison.

St. Suzanne's Parish, Detroit, Rev. Victor Lorenz, pastor, Father Leo Klosterman.

School Chapel, Scholastics.

CHRISTMAS LIST, 1963

Christ the King Parish, Currie Barracks, Calgary, Major L.C. Schmidt, chaplain,
Father Lawrence Moran.

Sacred Heart Parish, Oyen, Rev. B. Hoschka, pastor,
Father Bernard McCarron.

Sacred Heart Parish, Strathmore, Rev. J. Gibbons, pastor,
Father Robert Whyte.

St. Anthony's Parish, Drumheller, Rev. J.H. Smith, pastor,
Father Frederick Cahill.

St. Gerard's Parish, Calgary, Msgr. J. O'Brien, pastor,
Father James Whelihan.

St. James Parish, Okotoks, Rev. E. Mulvill, pastor,
Father William Coyle.

St. Stephen's Parish, Olds, Rev. A. McRae, pastor,
Father Harold O'Leary.

SUNDAY LIST — February 2, 1964

Brothers of Lourdes, Calgary,
Father James Wheliahn.

Christ the King Parish, Claresholm,
Rev. S. Molnar, pastor,
Father William Kelly.

Christ the King Parish, Currie Barracks,
Calgary, Major L.C. Schmidt,
chaplain,
Father Lawrence Moran.

St. Agnes Parish, Carstairs, Rev. J.
Clancy, pastor,
Father Robert Whyte.

St. Cecilia's Parish, Calgary, Rev. S.
Molnar, pastor,
Father Paul Meloche.

St. Stephen's Parish, Olds, Rev. A.
McRae, pastor,
Father Frederick Cahill.

Sacred Heart Convent, Clagary,
Father William Coyle.

Ursuline Convent, Calgary,
Father Bernard McCarron.

CHRISTMAS LIST, 1963

Holy Family Parish, Fernie, B.C., Rev. Joseph Barnes, pastor, Father Gerald Gregoire.

Our Lady of the Assumption Parish, Lethbridge, Father Roger deBilly, C.S.B., pastor, Father John Wilson.

Our Lady of Perpetual Help Parish, Foremost, Rev. Gerald Gillis, P.P. Father John Wilson.

St. Catharine's Parish, Picture Butte, Rev. John McNamee, pastor, Father Clarence Watrin.

St. Joseph's Parish, Vauxhall, Rev. David Andrews, pastor, Father Howard Keon.

St. Aloysius Convent, Lethbridge, Faithful Companions of Jesus.

St. Michael's Hospital, Lethbridge, Sisters of St. Martha.

SUNDAY LIST — February 2, 1964

Our Lady of the Assumption Parish, Lethbridge, Father Roger deBilly, C.S.B., pastor, Father William Lewis.

Sacred Heart Parish, Raymond, Rev. John Weisgerber, pastor, Father John Wilson.

St. Aloysius Convent, Lethbridge, Faithful Companions of Jesus, Father William Lewis.

St. Catherine's Parish, Picture Butte, Rev. John McNamee, pastor, Father Clarence Watrin.

St. Michael's Hospital, Lethbridge, Sisters of St. Martha, Father Howard Keon.

St. Joseph's Parish, Coalhurst, Rev. Rupert MacLellan, pastor, Father Howard Keon.

St. Peter's Parish, Milk River, Rev. Henry Doiron, pastor, Father Gerald Gregoire.

CHRISTMAS LIST, 1963

Notre Dame Convent, Vancouver,
Father Edwin Garvey.

St. Anthony's Parish, Vancouver, Rev.
John Hanrahan, pastor,
Father Francis Firth.

St. John the Baptist Parish, Comox,
Vancouver Island, Rev. J.W.
Tunnes, pastor,
Father Gerald McGuigan.

St. Joseph's Parish, Powell River, B.C.
Rev. John B. Collins, pastor,
Father Michael Oliver.

St. Mary's Church, Vancouver, Rev. P.
O'Sullivan, pastor,
Father James Hanrahan.

SUNDAY LIST, February 2, 1964

Army Base, Vancouver,
Father Michael Oliver.

St. Anthony's Parish, Vancouver, Rev.
John Hanrahan, pastor,
Father Francis Firth.

St. Mark's Chapel, Students Masses,
Fathers Edwin Garvey and James
Hanrahan.

St. Mary's Parish, Vancouver, Rev. P.
O'Sullivan, pastor,
Father Gerald McGuigan.

CHRISTMAS LIST, 1963

Cheylard (Le), Father Fernand Geneston.

Montréal, Father Jean Roure.

Notre Dame, Annonay, Father Wallace Platt.

Roiffeux, Father Michel Deglène.

Rosières, Father Georges Reynouard.

St. Etienne de Valoux, Father Charles Principe.

St. François d'Assisi, Annonay, for Confessions, Father Michel Deglène.

St. Julien Molin-Molette (Haute Loire), Father Felix Pouzol.

Serrières, Father Lucien Brot.

Vanosc, for Confessions, Father Charles Principe.

Vidalon-lès-Annonay, Father René Robert.

Villevocance, Father Jacques Deglesne.

College Chapel, Father Marcel Lextrait.

SUNDAY LIST — February 2, 1964

Serrières, for the High Mass.

St. François d'Assisi, Annonay, Parish Mass in the College Chapel at 8:00 with the same announcements as are read in the parish church.

CHRISTMAS LIST, 1963

Air Force Base, Alsak (Mission from Sacred Heart Parish, Marengo, Rev. F. Kolla, pastor),
Father Robert Finn.

Harris (Mission from St. Theresa's Parish, Rosetown, Rev. L.H. Shirley, pastor,
Father Brian Inglis.

Sacred Heart Parish, Eston, Rev. S. Rakus, pastor,
Father Francis Burns.

Sacred Heart Parish, Marengo, Rev. F. Kolla, pastor,
Father Oscar Regan.

Our Lady Help of Christians Parish, Milden, Rev. L. Kondziorski, administrator,
Father Joseph O'Donnell.

St. Gerard's Parish, Yorkton, Rev. G. Gunnip, C.Ss.R., pastor,
Father Patrick Gallagher.

St. John Bosco Parish, Saskatoon, Rev. B. Morand, pastor,
Father Gregory Mallon.

St. Thomas More College Chapel,
Fathers Paul Mallon, Robert Montague, Thomas Stokes and Peter Swan.

University Hospital,
Father Gregory Mallon.

SUNDAY LIST — February 2, 1964

Harris (Mission from St. Theresa's Parish, Rosetown), Rev. L.H. Shirley, pastor, Father Oscar Regan.

St. Philip's Parish, Saskatoon, Rev. D. Macgillivray, pastor, Father Peter Swan.

St. Thomas More College Chapel, Fathers Francis Burns, Robert Finn, Gregory Mallon, Paul Mallon and Joseph O'Donnell.

Sisters of Child Jesus Convent, Saskatoon, Father Thomas Stokes.

Sisters of Mission Service Convent, Saskatoon, Father Basil Sullivan.

Sisters of Mission Servide Mother House, Saskatoon, Father Robert Montague.

Sisters of Service Convent, Saskatoon, Father Eugene O'Reilly.

Sisters of SionConvent, Saskatoon, Father Brian Inglis.

University Hospital, Saskatoon, Father Patrick Gallagher.

CHRISTMAS LIST, 1963

SUNDAY LIST, February 2, 1964

Blessed Sacrament Parish, Gary, Rev. Louis Madejczyk, pastor.

Holy Angels Cathedral, Gary, Rev. John C. Witte, Rector.

Immaculate Heart of Mary Parish, Independence Hill, Indiana, Rev. Herman Schoudel, pastor.

Our Lady of Knock Parish, Calumet City, Illinois, Rev. Michael Neary, pastor.

Queen of All Saints Parish, Michigan City, Indiana, Rev. Leonard Cross, pastor.

Sacred Heart Parish, Michigan City, Indiana, Rev. Henry Ameling, pastor.

St. Ann's Parish, Beverly Shores, Indiana, Rev. Henry Ameling, pastor.

St. Emeric Parish, Country Club Hills, Illinois, Rev. Stephen Ryan, pastor.

St. Kieran Parish, Chicago Heights, Illinois, Rev. Joseph McCarthy, pastor.

St. Luke's Parish, Gary, Very Reverend H. James Conway, pastor.

St. Mark's Parish, Gary, Rev. Alvin Jasinski, pastor.

St. Mary's Parish, Park Forest, Illinois, Rev. Henry Wilkening, pastor.

St. Mary of the Lake Parish, Gary, Very Reverend Ferdinand Melevaga, pastor.

SS. Peter and Paul Parish, Gary, Rev. John Beckman, pastor.

Sisters of Sts. Cyril and Methodius Convent, Andrean High School.

CHRISTMAS LIST, 1963

Annunciation Parish, Rochester, Rev. Albert Simmonetti, pastor, Fathers David Heath, Joseph O'Reilly and Norman Roy.

Blessed Sacrament Parish, Rochester, Msgr. Thomas Connors, pastor, Father John Whitley.

Holy Angels Home, Rochester, Father Cyril Carter.

Holy Rosary Parish, Rochester, Msgr. Charles Shay, pastor, Fathers Michael Biondi and Charles Donovan.

Mother of Sorrows Parish, Rochester, Rev. Daniel O'Rourke, pastor, Fathers James Cross, Edward Doser and Lawrence Carney.

Nazareth Hall Academy, Rochester, Father Albert Gaelens.

Precious Blood Parish, Rochester, Rev. Sebastian Contegiacomo, C.PP.S, pastor, Father Francis Grescoviak.

Sacred Heart Cathedral, Rochester, Bishop Lawrence Casey, Rector, Fathers Francis Kelly and John Ware.

St. Andrew's Parish, Rochester, Msgr. Eckl, pastor,
Fathers John Cherry and Leonard Cullen.

St. Anne's Parish, Rochester, Msgr. William Naughton, pastor,
Father William Brown.

St. Anthony of Padua Parish, Rochester, Rev. Michael Tydings, pastor,
Father John Neary.

St. Cecilia's Parish, Rochester, Rev. Bernard Newcomb, pastor,
Father Roy Oggero.

St. Charles Borromeo Parish, Rochester, Msgr. Robert Keleher, pastor,
Fathers Peter Etlinger and Leon Hart.

St. Francis Xavier Parish, Rochester, Msgr. Patrick Moffat, pastor,
Fathers Francis Boehm and Robert Chauvin.

St. Helen's Parish, Rochester, Rev. John B. Sullivan, pastor,
Father John Spratt.

St. James Parish, Rochester, Rev. Francis Feeney, pastor,
Fathers Allen Genca and Fredrick Wajda.

St. John the Evangelist Parish, Greece, Rev. Donald Lux, pastor,
Father Cyril Udall.

St. John the Evangelist Parish, Humboldt Street, Rochester, Msgr. Charles Boyle, pastor, Fathers Lawrence Carney and Frederick Wajda.

St. Leo's Parish, Hilton, Rev. Jacob Rauber, pastor, Father William Brown.

SS. Peter and Paul Parish, Rochester, Rev. Robert Fox, pastor, Father William Schreiner.

St. Rita's Parish, West Webster, Rev. Francis Kleehammer, pastor, Fathers Thomas Dugan and Robert Klem.

St. Salome's Parish, Point Pleasant, Rev. Edward Eschrich, pastor, Fathers William Marceau and Robert Chauvin, and Father Norman Roy.

St. Theodore's Parish, Rochester, Msgr. Dennis Hickey, pastor, Father Thomas Miller.

St. Thoms the Apostle Parish, Rochester, Msgr. Richard Burns, pastor, Fathers Michael Biondi and Albert Gaelens.

SUNDAY LIST, February 2, 1964

Aquinas Residence Chapel, Community Mass, Father Fergus Sheehy.

Annunciation Parish, Rochester, Rev. Albert Simmonetti, pastor, Fathers Joseph O'Reilly and Norman Roy.

Blessed Sacrament Parish, Rochester, Msgr. Thomas Connors, pastor, Father John Whitley.

Holy Angels Home, Rochester, Father Cyril Carter.

Holy Family Parish, Rochester, Msgr. George Schmitt, pastor, Father David Heath.

Holy Ghost Parish, Rochester, Rev. Albert Geiger, pastor, Father Leonard Cullen.

Holy Rosary Parish, Rochester, Msgr. Charles Shay, pastor, Fathers Michael Biondi and Charles Donovan.

Holy Trinity Parish, Webster, Rev. Raymond Heisel, pastor, Father James Cross.

Mother of Sorrows Parish, Rochester, Rev. Daniel O'Rourke, pastor, Fathers John Cherry, Edward Doser and John Ware.

Nazareth Hall Academy, Rochester,
Father Francis Boehm.

Our Lady of Good Counsel Parish, Rochester, Msgr. Leo Smith, pastor,
Father John Ware.

Our Lady of Lourdes Parish, Rochester,
Msgr. Leslie Whalen, pastor,
Father William Brown.

St. Andrew's Parish, Rochester, Msgr.
George Eckl, pastor,

St. Anthony of Padua Parish, Rochester,
Rev. Michael Tydings, pastor,
Father Thomas Dugan.

St. Cecilia's Parish, Rochester, Rev.
Bernard Newcomb, pastor,
Father Roy Oggero.

St. Charles Parish, Rochester, Msgr.
Robert Keleher, pastor,
Father Leon Hart.

St. Francis Xavier Parish, Rochester,
Msgr. Patrick Moffat, pastor,
Father Robert Chauvin.

St. Helen's Parish, Rochester, Rev.
John B. Sullivan, pastor,
Father John Spratt.

St. James Parish, Rochester, Rev.
Francis Feeney, pastor,
Father Allen Genca.

St. John the Evangelist Parish, Greece, Rev. Donald Lux, pastor, Fathers Peter Etlinger and Cyril Udall.

St. John the Evangelist Parish, Humboldt Street, Rochester, Msgr. Charles Boyle, pastor, Father Lawrence Carney.

St. Michael's Parish, Lyons, Msgr. John Neary, pastor, Father John Neary.

SS. Peter and Paul Parish, Rochester, Rev. Robert Fox, pastor, Father Lawrence Schreiner.

St. Rita's Parish, West Webster, Rev. Francis Kleehammer, pastor, Father Norbert Reuss.

St. Salome's Parish, Point Pleasant, Rev. Edward Eschrich, pastor, Father Frederick Wajda.

St. Theodore's Parish, Rochester, Msgr. Dennis Hickey, pastor, Fathers Thomas Miller and Norman Roy.

Sunday off for Fathers Albert Gaelens, Francis Grescoviak, Francis Kelly and Robert Klem.

CHRISTMAS LIST 1963

Mercy High School, Rochester,
Father Peter Sheehan.

Monastery of the Discalced Carmelite
Nunrs, Pittsford,
Fathers Leo Klem and Leo McGrady.

Our Lady of Lourdes Parish, Rochester,
Msgr. Leslie Whalen, pastor,
Fathers Gerald Dillon and Michael
Sosulski.

Queen of Peace Parish, Rochester, Rev.
James Slattery, pastor,
Father Gareth Poupore.

St. Anthony Parish, Cortland, Rev. Carl
Denti, pastor,
Father Donald McCarthy.

St. Dominic's Parish, Shortsville, Rev.
John Woloch, pastor,
Father John Poluikis.

St. Francis Parish, Phelps, Rev.
Edward Simpson, pastor,
Father Frederick Black.

St. Joseph's Parish, Camillus, Rev.
Thomas Guyder, pastor,
Father Joseph Dorsey.

St. Louis Parish, Pittsford, Rev. John
Reddington, pastor,
Fathers Robert Miller and John
Ruth.

St. Patrick's Parish, Macedon, Rev.
Charles McCarthy, pastor,
Father Joseph Trovato.

St. Thomas More Parish, Rochester, Rev.
Francis Pegnam, pastor,
Fathers Daniel Burns, John Cavanaugh,
Leo Hetzler and Charles Lavery.

SUNDAY LIST — February 2, 1964

Monastery of the Discalced Carmelite
Nuns, Pittsford,
Father Leo McGrady.

Nazareth Motherhouse of the Sisters of
St. Joseph, Rochester,
Father Robert Miller.

Our Lady of Lourdes Parish, Rochester,
Msgr. Leslie Whalen, pastor,
Father John Cavanaugh.

Queen of Peace Parish, Rochester, Rev.
James Slattery, pastor,
Father Frederick Black.

St. Dominic's Parish, Shortsville, Rev.
John Woloch, pastor,
Father Donald McCarthy.

St. Joseph's Parish, Penfield, Rev.
John Malley, pastor,
Fathers Daniel Burns and Peter
Sheehan.

St. Louis Parish, Pittsford, Rev. John Reddington, pastor,
Father Harold Perry.

St. Thomas More Parish, Rochester, Rev. Francis Pegnam, pastor,
Fathers Leo Hetzler and John Ruth.

St. John Fisher College, Students Mass,
Father Joseph Trovato.

CHRISTMAS LIST, 1963

St. Bruno's Parish, Issy-les-Moulineaux,
Father Samuel Femiano.

S. François de Sales Parish,
Father Conrad Wieczorek.

SUNDAY LIST — February 2, 1964

St. Bruno's Parish, Issy-les-Moulineaux,
Father Samuel Feminao.

CHRISTMAS LIST, 1963

Our Lady of Mercy Parish, Coniston, Rev. O. Campeau, pastor, Fathers Peter Mosteller and Basil Glavin.

Our Lady of Peace Parish, Capreol, Rev. H.A. O'Neill, pastor, Father Donald Furlong.

Our Lady of Perpetual Help Parish, Sudbury, Rev. H.R. Brennan, pastor, Father Claude Vincent.

St. Alexander Parish, Chelmsford, Rev. G.J. Sullivan, pastor, Father Leonard Thompson.

St. Andrew's Parish, Sudbury, Rev. E.T. Kennedy, pastor, Father Hodgson Marshall.

St. Bartholomew's Parish, Levack, Rev. J.M. Wells, pastor, Fathers Wilfrid Janisse and Claude Vincent.

St. Clement's Parish, Sudbury, Msgr. C.J. Salini, pastor, Father Peter Mosteller.

St. Michael's Parish, Creighton Mine, Rev. J.E. Regan, pastor, Father Thomas Lawlor.

Naughton, Mission of St. Christopher's Parish, Whitefish, Rev. J.M. Hompes, Father Leo Reilly.

SUNDAY LIST — FEBRUARY 2, 1964

General Hospital, Sudbury,
Father Donald Furlong.

Marymount College, Sudbury,
Father Basil Glavin.

Naughton, Mission of St. Christopher's Parish, Whitefish, Rev. J.M. Hompes, pastor,
Father Thomas McHeavy.

Our Lady of Mercy Parish, Coniston, Rev. O. Campeau, pastor,
Father John Crowley.

Our Lady of Perpetual Help Parish, Sudbury, Rev. H.R. Brennan, pastor,
Father Hodgson Marshall.

St. Andrew's Parish, Sudbury, Rev. E.T. Kennedy, pastor,
Father Leonard Thompson.

St. Clement's Parish, Sudbury, Msgr. C.J. Salini, pastor,
Father Thomas Lawlor.

St. Michael's Parish, Creighton Mine, Rev. J.E. Regan, pastor,
Father Ralph Koehler.

St. Patrick's Parish, Sudbury, Rev. P.G. Theriault, pastor,
Father Peter Mosteller.

SUNDAY NIGHT — FEBRUARY 7, 1904.

General Hospital, Sudbury,
Father Joseph Prefect.

Separate College, Sudbury,
Father Paul Blavin.

Hospital, Blanche of St. Christopher's
Parish, Whitefish, Ont. J.E. Jacques,
pastor,
Father Thomas Mahony.

Our Lady of Sorrows Parish, Copleston, Ont.
G. Lamoureux, pastor,
Father John Crowley.

Our Lady of Perpetual Help Parish,
Sudbury, Ont. H.A. Brunet, pastor,
Father Gaspard Marshall.

St. Anthony's Parish, Sudbury, Ont. E.J.
Lamarche, pastor,
Father Leonard Lacroix.

St. Clement's Parish, Sudbury, Ont.
F.X. Dallaire, pastor,
Father Pierre Lanier.

St. Michael's Parish, Desbarats Ont.
Rev. A.E. Hogan, pastor,
Father Leith Ferguson.

St. Patrick's Parish, Sudbury, Ont.
P.E. Theriault, pastor,
Father Peter Mackellar.

St. Stanislaus Parish, Copper Cliff,
Rev. J.A. Mulligan, pastor,
Father Leo Reilly.

School Chapel, Scholastics' Mass,
Father Wilfrid Janisse.

March 8, 1964.

St. Charles College
258 Pine Street
Sudbury, Ontario.

Dear Father,

Here are the records you asked for. Sorry for the delay. We start exams this week. Our teams are doing fairly well - Fr. Marshall's especially. We are awaiting the appointments and wondering what the changes will be — with the usual number of rumours floating around. There is a possibility os some changes being done to the chapel this summer - nothing too definite as yet. So long for now.

Yours in Christ

Claude.

(Letter from Father Claude Vincent to Father Robert Scollard in answer to a request for the 1963 Christmas List of St. Charles College and the Sunday List for February 2, 1964. Original deposited in the Gneral Archives)

St. Mary's College
Wilson and Wilcox
Sault Ste. Marie,
Ontario

I hope this is what you are looking for and that you can read through my typing.

We have not delved into the new liturgy as yet. Several of our priests already have permission to read their office in English beginning Feb. 16th. We are still waiting for our official translation of Basilian prayers from you.

Nothing has been done with our chapel as yet but I still have hope. We are very cautious when it comes to change and to spending money.

Father Moe Taylor will be here in the first week of Lent to preach the students retreat. The skiing is terrific if you desire to join us in the winter sports.

Sorry to say that Fr. Carr has no direct impact in the Sault so there is nothing to send you on him.

All are well.

In Christ,

Fred.

Father Theodorick Zeeser 44
January 31, 1956.

St. Mary's College
Winona and Wilson
Santa Ana, Norte,
California

I have this to say, you are invited for and that you can take through to typing.

We have not received into the new library as yet. Several of our priests already have permission to read Chaly office in English beginning Feb. 12th. We are still waiting for our official inscription of Benition prayers from you.

Nothing has been done with our chapel as yet but I still have hope. We are very cautious when it comes to choice and to spending money.

I hear Bro Taylor will be here in the first week or last to preach the retreat. The setting is terrific if one desires to join us in the whole retreat.

Sorry to say that Fr. Parr has no direct impact in the Tract so there is nothing to send you on file.

All are well.

In Christ,

Fred.

January 31, 1964.

(letter from Father Frederick Zakoor, St. Mary's College, to Father Robert Scollard at the Curial House, forwarding the Christmas List, 1963, of St. Mary's College and the Sunday List of February 2, 1964. At the same time he was asked if there was any information about Father Henry Carr around St. Mary's College. Original deposited in the General Archives)

Father Gerald Gregoire
St. Francis High School
Lethbridge, Alberta,
February 6, 1964.

Dear Fr. Scollard,

Both Christmas list and Feb. 2 were very heavy. Last Sunday saw a couple of priests away on a holiday, thus asked for help. This is somewhat unusual.

Everything is going well here. The weather is like summer. It was 58 the day before yesterday. Fr. Lewis' hand is responding but will need daily therapy for quite some time. He was very fortunate.

Hope you are well,

Yours in Christ,

Gerry Gregoire.

(Letter from Father Gerald Gregoire, Superior of the Basilian Residence at St. Francis High School, Lethbridge, to Father Father Robert Scollard at the Curial House, forwarding the Christmas List for 1963 and the Sunday List for February 2, 1964. Father William Lewis had cut his arm in an automible accident just before Christmas, hence the reference to his recovery. Original deposited in the General Archives)

Father David Gregoire 66
St. Francis High School
Lethbridge, Alberta.
February 6, 1954.

Dear Fr. Doellert,

Both Darlene and I are fine. I were very happy. Late Sunday for a couple of minutes every so a holiday, time added for help. This is somewhat unusual.

Everything is going well here. The weather is like summer. It was 60 the day before yesterday. Fr. Lefort that is responsible but will need daily energy for quite some time. He was very fortunate.

Hope you are well.

Yours in Christ,

Gerry Gregoire.

Letter from Father David Gregoire, superior of the Basilian Residence at St. Francis High School, Lethbridge, to Father Walter Doerrlert at the Burial Home, forwarding the Christmas list for 1953 and the Sunday list for February 7, 1954. Father William Lewis had cut his arm in an accidentle accident just before Christmas, hence the reference to his recovery. Original deposited in the General Archives.

BASILIAN FATHERS
1818 First St.S.E.
Calgary, Alberta

Dear Father Scollard,

News of Father McGuire's death came as a shock. Four of us had him for Novice-Master. We knew that he hadn't been in top shape but Bernie and I had seen him at Christmas and had brought back reasonably favourable reports. He was an ideal priest to break in raw recruits. His quiet, unassuming yet observant way made you want to learn about religious life — how to live and how to adapt yourself to its demands — a silent example.

I enclose your request. Kelly and I were not in Calgary to make the Christmas list. I was on "loan" to the Windsor district. I regret not having had the opportunity of making much more than an acknowledging nod when I saw you. I had planned on going over to the Curial House — there were matters to discuss — but as it turned out, the Conference kept me busy. I shall have to discuss these matters with the Visitor.

It is unfortunate that we are not more in contact with headquarters (some consider this a blessing). Admittedly we are far and our problesm may not appear to be so terribly important on the

surface, as compared with those which exist in our other houses, but they are nevertheless of quite some significance and concern, and cannot be ignored. Very shortly they will require some needed attention. For years we have been the house of least concern and possibly with the least headaches. But like the others we too have been sowing and we are now starting to gather some of the fruit. It is not all Grade A.

The Novices seem to be holding on. Please God, the Scholastics will do likewise. It was good returning among them during the Christmas holidays. I didn't visit either Novitiate, but I did circulate among the Scholastics both in Toronto and Windsor. The Conference drew in many from the other houses.

We are enjoying good health and good weather. We dare not hope that the weather is here to stay — after all, February is just beginning.

Sincerely in Christ,

Paul

(Letter of Father Paul Meloche, St. Mary's Boys' High School, Calgary, send-the Christmas List for 1963 and the Sunday List for February 2, 1964, to Father Robert Scollard, Curial House. Original deposited in the General Archives)

surface, as compared with those which exist in our outer oceans, but they are nevertheless of quite some significance and concern, and cannot be ignored. They shortly play will require some massive attention. For years we have seen the boom of local concerns and usually with the lower bankruptcy. But take the orders we too have been coming and we are now adapting to rather some of the first. It is not all doom.

The Service seem to be holding on. Please God, the Spokesvirus will do likewise. It was good returning among them during the Christmas holidays. I didn't visit either Matilda, but I did elsewhere among the Ombasaiya both in forests and highway. The Conference draw in many from the outer Islands.

We are enjoying good health and good weather. We dare not hope that the weather is here to stay — after all, February is just beginning.

Sincerely in Christ,

Paul

Director of Father Paul Malonba, Sr.
Mary's Boys' High School, Calgary, asso-
the Christmas list for 1969 and the Sun-
day list for February 4, 1969, to Father
Robert Jonitore, Curial Rome. Original
deposited in the General Archives]

ST. JOHN FISHER COLLEGE
ROCHESTER, NEW YORK 14618

Dear Bob,

Sorry to have been so long in replying to your request for Sunday and Christmas lists. Big reason is that I am a procrastinator at letter writing.

Everything is going pretty well here. All are well except Father McGrady is having some trouble with his tongue. He says it is not serious, but some surgery must be done soon. It seems to me that anything like that is pretty serious.

The classroom and faculty-office building is progressing according to projected plans, although all the work has been underground so far. The steel is expected to be going up soon. The gym is beautiful and serving a greatly needed purpose. It is just what the boys needed to use up their extra energy. Ward Hall seems to be functioning very well. I think the House of Studies is about finished.

We shall be awaiting your lists with trepidation and excitement.

Regards to all the confreres.

Sincerely yours

Dan Burns, CSB.

(Letter from Father Daniel Burns, St. John Fisher College, Rochester, sending the Christmas List for 1963 and the Sunday List for February 2, 1964, to Father Robert Scollard at the Curial House. Original deposited in the General Archives.)

UNIVERSITY OF ST. THOMAS
3812 Montrose Boulevard
Houston 6, Texas.

Dear Father Scollard,

Sorry that I did not answer your letter sooner but Father Caird was away at San Antonio for a liturgical convention and I had to await his return to obtain the Christmas list from the local archives. I hope the attached list contains all the information you desire. If not, let me know. I did not think you would be interested in what Basilian went where, so I did not include it.

Everyone is well here. We were sorry and shocked to hear of Father McGuire's death. He was certainly a good priest and a gentle soul. I imagine that your boss has returned by now; we tried to keep him here as long as we could.

The weather is cool but at least the sun has returned. The last few days have been miserable — nothing but rain. We haven't had snow in four years.

Best wishes,

In Christ,
Bill Y.

Dr. Thomas
1212 Shuffers Boulevard
Denver 5, Texas.

Dear Doctor Schlafer,

Sorry that I did
not answer your letter sooner but Father
Daley was away on San Antonio for a
liturgical convention and I had to wait
his return to obtain the definite list
from the local archives. I have the
attached list containing all the inform-
ation you desire. If so, let me know.
I did not think you would be interested
in what Daniline went where, so I did
not include it.

Everyone is well
here. We were sorry and shocked to hear
of Father McGlynn's death. He was cert-
ainly a good priest and a gentle soul.
I imagine that your loss has reached
it only so cried to keep his here as
long as we could.

The weather is
good but at least the sun has returned.
The last two days have been miserable —
raining but cold. We haven't had snow
in four years.

Best wishes,

Sincerely,
Will T.

(Letter from Father William J. Young, University of St. Thomas, Houston, sending the Christmas List for 1963 and the Sunday List for February 2, 1964, to Father Robert Scollard at the Curial House. The reference "your boss" is to the presencein Houston of the Superior General, Father Joseph Wey, making a visitation of the Houses in Texas. Original deposited in the General Archives)

ST. MARK'S COLLEGE
5960 Chancellor Blvd.
Vancouver 8, B.C.

Dear Bob:

We would be happy if you would get a marker for Father Carr's grave and forward the bill to St. Mark's.

I am enclosing the lists as requested. I can see that some old records would be interesting — for instance I would like to see some old lists for Assumption hands in the 20's and 30's.

We had a very successful Church Unity meeting last Sunday. Was sitting between Bishop Gower (Anglican) and Archbishop Duke and think they were both a bit mystified by the whole affair.

McLuhan and Harley Pasher from Ontario Museum are staying here this week. Robert Speaight just left this morning.

Everyone seems to be quite busy here but no particular news.

Every best wish

Ed

(Letter from Father Edwin C. Garvey, St. Mark's College sending the Christmas List 1963 and the Sunday List, Feb. 2, 1964, to Father Robert Scollard at the Curial House)

St. Mark's College
5880 Chancellor Blvd.
Vancouver 8, B.C.

Dear Bob:

We would be happy if you would give a seminar for Father Barry's group and invited the Hill to do. Marvin.

I am monitoring the Lists as requested. I can see that some old friends would be interested — for instance I would like to see some old lists for Assumption Bands in the 20's and 30's.

We had a very successful Church Unity meeting last Sunday. The united Bannock Bishop Dover (Anglican) and Archbishop Duke and other ministers made a big impression by the whole article.

Dolphus and Morley Farmer from Portage Mission are staying here this week. Robert Sparklet just left this morning.

Everyone seems to be quite busy here for no particular news.

Sorry I met with

Ed

[Letter from Father Robin G. Harvey, St. Mark's College sending the Directions List 1965 and the Study List, Feb. 2, 1965, to Father Robert Sparklet at the Central Zone.]

Father Michel Deglène 74
February 16, 1964.

INSTITUTION SECONDAIRE
DU SACRE-COEUR
ANNONAY (ARDECHE)

Dear Father Scollard,

I should have written you a long time ago, and this for several reasons: in the first place to thank you for the news you give me from time to time and which I appreciate very, very much; in the second place I should give you the informations you asked for.

Well, Father, I hope everyone is well at the curial house. It must be quite a busy period for you with the spring meetings of the general council, and you will be still more burdened if preliminary appointments come on March 7. Here, we just received Fr. Fischette's letter and some are already thinking and talking about the visitation.

I see that recently we lost two confreres, who had by their dedicated lives made quite a contribution to our community. Of course, I am referring to Frs. Carr and McGuire. I hope there are not too many other confreres who are not well. Here in Annonay each one seems to be well and busy like in any other school. As for me, I find my job of prefecting hard on my nerves and on my stomach.

You asked for a list of the work we did for Christmas and February 2nd. As for the last date I have to mention that here in France it does not seem to be an important feast, which would require extra help in a parish. Ordinarily we do parish work only for major feasts, that is: November 1st, Christmas, Holy Week and Easter, a little bit for Pentecost, August 15th.

This year one priest goes to Serrières each Sunday to sing High Mass. Moreover there is a parish mass (for the parishioners of St. Francis' Parish) in the school's chapel, each Sunday at 8.a.m. This is all the work we do regularly on Sundays. That is what was done on Feb. 2nd.

Regarding the parish mass at the school. Many new constructions appeared around the school. People living in them belong to St. Francis parish, and their number seemed to indicate a new church and parish should be created. Because of the expenses involved and of the priests needed our Bishop simply invited them to come to Mass to our school which is the nearest spot for them. He asked us to celebrate a "parish" mass for them each Sunday. Announcements made at the Mass are the same which are made at St. Francis. One more thing: our boarders mix with the people for that mass, they do not sit in a

special spot but they spread themselves all around with the congregation.

Now regarding parish work done for Christmas. Fr. Roune had no parish work, Fr. Celette was away, Fr. Marcou is chaplain some place, Frs. Mazet and Epitalon are, of course, too old.

Fr. Robert, Vidalon-lès-Annonay (confessions only). Fr. Pouzol, St. Julien Molin-Molette (Haute-Loire). Fr. Brot, Serrières; Fr. Reynouard, Rosières (home parish); Fr. Geneston, Le Cheylard; Fr. Platt, Notre Dame, Annonay; Fr. Roure, Montréal (home parish); Fr. Lextrait, collège du S-C; C. Principe, Vanosc (confessions) et St. Etienne de Valoux; J. Deglesne, Villevocance; M. Deglène, St. François d'Annonay (confessions) et Roiffieux.

Well, dear Father there is what you asked for. If you need more informations just ask and it will be a pleasure for me to give whatever I can. I must write to Fr. Wey in a short time since I have not been able to find the necessary books for my junior priest's exam (and this in spite of the fact that I had Sam looking for the books in Paris.)

I am ending up now Father. May God bless our entire congregation and your work.

Yours in our Lord,

M. Deglène, C.S.B.

In your last letter you were talking about la S.A.V.I.R.M. It is a very big bus factory. It was first started by a business man from Annonay, who at the start didn't have a penny. His name was Jean Besset. He went into bankruptcy right after the war; the factory was taken over by an association. It was sold soon to another and so forth two or three times. Finally it got into the hands of the SAVIEM which is connected with RENAULT. Since then it has taken large proportions; many new buildings have been set up, new employees. Because the highway was right in the middle of the factory, a new highway was constructed next to the factory as well as an underground tunnel to connect the different parts of the factory.

(Letter from Father Michel Deglène, L'Institution Secondaire du Sacré-Coeur, Annonay, sending the Christmas List for 1963 and the Sunday List for February 2, 1964, to Father Robert Scollard at the Curial House. Original deposited in the General Archives)

Father Samuel Femiano 78
February 27, 1964.

Dear Father Scollard,

The Vademecums, Rule and Constitutions arrived this morning. Thank you very much — Fr. Prince sends his thanks. Thank you also for taking care of the Directory 1964. Thank you also for the note on spending. I realized this already or at least I suspected it but there are complications. I think it will settle soon and stay there.

Sunday work: Christmas — St. Bruno, a parish a few blocks from the house, one priest (confessions).

Feb. 2. ditto.

I am the only one who goes out regularly although at Christmas Conrad helped a parish S. François de Sales with an evening Mass and a Sunday Mass later, as far as I can remember. (I checked with him and the above is correct).

I am sorry about the exam but I guess I must not have mentioned putting it off. I will take it in June since the time was not long enough with all the things that happen to allow me to prepare as I should and also to give me a break. I really have not had a real let-up in a long time. This exam hanging over my head is rather a nuisance. At the moment all is going well and I will have it prepared for June without

Doctor Samuel Parkman 72
Saturday 27, 1944.

Dear Doctor Samuel,

The Tabernacle, Bible and Council-
chamber arrived safe morning. Thank you
very much — fr. Friday evening his Sunday.
Thank you also for boiling eggs of the
Friday 1944. Thank you also for the
note on Saturday. I realized this an-
swer or at least I suspected it but
there are complications. I hope it will
settle soon and stay there.

Bunker Hill Dorchester — St. Peter,
a parish a few blocks from the house, was
burned (incendiary).

Feb. 2. 1944.

I do the only one who does not
seriously believe in Christian Science
behind a curtain. I frequently do believe what
is another thing and a Bunker Hill Inter-
ed for I can remember. It occurred with
him and the above is correct.

I am sorry about the news that I
guess I must not have mentioned medical
it off. I will take it in free place
the time was too long enough with all
the things that happen to allow me to
prepare as I should and also to give me
break. I really have not had a real
study in a long time. This comes long-
ing over my head is rather a nuisance.
at the moment all is going well and I
will have it prepared for the stroke

too much trouble.

I haven't forgotten your interest in drop-outs but it has been a question of time more than anything else. I shall get to it.

All is moving along at a normal pace. Bud is preparing for his orindation and has the liturgical side just about taken care of. Fortunately his brother Larry is doing most of what has to be done from that side of the water. I started German. I think I must have mentioned this to you. Since my summer plans fell apart this will allow me to catch up and put me back on schedule. It isn't terribly occupying — really amounts to going to class. Am enjoying it very much in the bargain.

Mother and Dad are coming over for Easter. Since my brother is alone (his wife went home with the children at Christmas and won't come back since he is coming home himself soon) they decided to visit us together for the holiday. I hope to take Easter week off to see relatives in Italy. Fortunately Don has a house where they can stay so it will be very convenient from all points of view and economical in the bargain. I am rather looking forward to seeing them again.

We are still waiting for the appointments when they come. Rumors are rampant as you no doubt know and all contradictory which makes it more amusing.

Nothing new on the house. We are without TV too for a while since they are installing the second channel — a real operation over here. There is a difference of wave lengths or something.

Please tell Johnny Gaughan that I shall write as soon as I have something to write about — the construction. We are fine otherwise. Thank you again.

In Christ

Sam

(Letter from Father Samuel Feminao, Maison Saint-Basile, Issy-les-Moulineaux, sending the list of Sunday work, February 2, 1964, and the Christmas List 1963, to Father Robert Scollard, Curial House. Original deposited in the General Archives)

ASSUMPTION UNIVERSITY
400 Huron Line
Windsor, Ontario, Canada

Dear Father,

Enclosed are the lists you asked for. Mr. Langlois won't have his plans ready until Wednesday, the 12th. We'll probably drive up Wednesday afternoon for a meeting Thursday a.m.

We've been very busy. The financial arrangements with the University of Windsor are quickly shaping up. The Financial Report is ready and we will bring it with us on Wednesday. The site for the new Administration Bldg. is clear and work has begun on it.

My artist friend, Yosef Drester, has finished his work on the Chapel in Cody Hall. He also gave us a large painting for the Lounge and Mrs. Coyle bought one of his large sculptures for the lounge. His work is really unusual. The scholastics would like to have him do their new chapel.

The main chapel is liked by most people. The stations will arrive next week. The important thing is that it has set the pace for the new liturgical look and everyone in the Diocese who is thinking of renovations is coming to see what we have done. The Bishop likes

it, i.e. Carter and Nelligan. The cost was higher than estimated, but we've done a lot more than originally planned.

See you next week.

Art Roberts.

(Letter from Father Arthur Roberts, Treasurer at Assumption University, to Father Robert Scollard, Curial House, sending the Christmas List for 1963 and the Sunday List for February 2, 1964. Original deposited in the General Archives).

BASILIAN FATHERS
402 Augustine Street
Rochester, N.Y. 14613

Dear Bob:

Jack and myself are somewhat hazy as to what happened 44 years ago. I know where each one said Mass but I am not sure of the names of the altars. Here is what I believe was the arrangement.

Main Altar
Fr. Welty

B.V.M.
Fr. Spratt

St. Joseph
Fr. McGuire

St. Basil
Fr. J. Sullivan

Sacred Heart
Fr. Donovan

Was very sorry to learn of Dan Forestell's recent trouble. I hope they have caught the limit of the gangrene, and it doesn't climb any higher. He has had a bad time of it and humanly must be very discouraged. He surely needs our prayers. The confreres here are in the main healthy. Ferg, of course, has his good days and bad, but manages to remain cheerful enough. Jack Spratt has trouble sleeping but otherwise seems to be in good physical condition. He goes skating occasionally and that is

something for a 73 young fellow. My leg tourble keeps about the same. It is just a bloody nuisance. Very little pain. Gus and Cy are able to keep the diabetes under control.

There is very little to report re the school. Aquinas students received 24 Regents' scholasrships with 24 more gaining alternate standing. The teachers are not too happy with the results as McQuaid received 27 in a senior class only half as large as ours. It always hurts some of the fathers to come off second to the Jesuit School. They may get their revenge when Aquinas and McQuaid clash in the Diocesan tournament on Mar. 7. If we can't beat them in the mental, maybe we can in the physical.

Remember me to the confreres especially Dan Forestell. If I am able to shake off my characteristic lethargy, I shall drop him a note.

Sincerely,
Your confrere,

C. Donovan.

(Letter from Father Charles Donovan, Aquinas Institute, to Father Robert Scollard, Curial House, giving information about the First Low Mass of his ordination class on March 1, 1920, in the Chapel of Assumption College. Original deposited in the General Archives)

321 Taylor Street
Hollywood Beach,
Florida 33020

Dear Father Scollard,

Thanks very much for your letter and the enclosure. Father McGuire lived about three or four years after the severe heart operation. The doctors tell me that is about as long as they go. I had a cousin who had it two or three years before Father McGuire and he died last year. I never heard of Father Famy. Father Roume is not telling all he knows unless you, yourself know about him more than you wrote me. Why did he go back to France? Because the Bishop over there died, unless it is because the Bishop was his own Ordinary. Years ago the Propagation of the Faith was in Lyons, France, and the French Government used it to promote French culture and influence in other lands, but fifteen years ago the Bishops of the U.S. sent Bishop Conroy as a spokesman to Rome to tell the Holy Father that the office of the Propagation of the Faith had to be in Rome before the Bishops of the U.S. would get fully behind it. It was done. It was through the influence of the French Government that so many bishops and priests came over to this country and to Canada to work among peoples who were not predominanatly French. It

aroused feeling on the part of the Germans and the Irish of the districts concerned. That was the case with Bishop Charbonnel in Toronto and Bishop Dubois in Galveston. They both resigned eventually because of the non-support they got from priests and people. Father Famy came to Tampa, a district where there never has been many French and he probably did not find himself at home among the Irish,German and Spanish peoples of his parish and so went back.

I am quite well and the weather is beginning to get like Spring. I suppose Father Wey is back by this time. I wonder if Joe Rivard has a bad case of diabetes. Father Forestell is having a great deal of sickness.

The Bishop who was here in Father Famy's time had been consecrated as Bishop of Savanah. His name was Verop and he was a French Sulpician, I suppose. He was appointed from Savannah to be Bishop of St. Augustine and died here.

Kindest regards to all,

Father Muckle.

(Letter from Father Joseph Muckle, spending the winter in Florida, to Father Robert Scollard, Curial House, replying to news of Father McGuire's death and giving information about Father Jean P. Famy, C.S.B. Original deposited in the General Archives.)

FATHER NORTHGRAVES
Our Oldest Alumnus

London, Ont., April 25.—Injuries sustained some days ago in a fall resulted this afternoon in the death at St. Joseph's Hospital of Rev. Father George Richard Northgraves, the oldest Roman Catholic priest in America, and a cleric who shared with Cardinal Gibbons the distinction of being the only man in America who in 1869-1870 attended the Vatican Council in Rome, at which the doctrine of Papal Infallibility was defined.

Father Northgraves was the author of "Mistakes of Modern Infidels", written while he was parish priest at Parkhill in 1885, in answer to the teachings of

Robert Ingersoll. The commended itself to persons of all denominations and was known throughout America.

He was born at Ottawa, then known as Bytown, on February 23, 1834. In 1852, when St. Michael's College was but two weeks old, he enrolled as a student. He was ordained at Toronto in 1857, subsequently, until 1860, being a professor on St. Michael's College staff at $80 a year. Thereafter he was rector of St. Michael's, and his contributions to the pre-Confederation discussion of Separate Schools attracted great attention. His ability as a theologian resulted in his selection for attendance at the Vatican Council.

He was appointed Dean at Barrie in 1873,

and in 1874 was removed to London to become rector of St. Peter's Cathedral, where he continued for three years. He was made pastor of Wyoming in 1877.

From 1890 till 1910 he was editor of the Catholic Record, and continued as a contributor until the infirmities of age compelled him to cease active work in April, 1918.

Father Northgraves had the distinction of having witnessed the celebration of Mass in 1839 by Bishop MacDonell of Kingston, the first Roman Catholic Bishop of Upper Canada.— From the Toronto Globe, April 26.

A man without practical gifts, he had many rare talents. As a mathematician

he excelled, having discovered new solutions to a number of problems. He was an able theologian, a keen controversialist. The scriptural references in Butler's catechism are an evidence of his close knowledge of the Bible.

A humble man of studious habits, Father Northgraves will be best remembered by the narrow circle of his intimate friends.

(Transcribed from the Year Book of St. Michael's College, Vol. 10 (1919) p. 52)

Cf. M.V. Kelly: Remarked in Passing, (Toronto, 1934) p. 73

January 24, 1900.

ST. BASIL'S NOVITIATE
Toronto

Rev. & Dear confrere,

In answer to your favor of the 21st, I send you a copy of my "Notes on the parish of Sandwich", which I have been enabled to revise and complete by some important scraps of information which I obtained from Fr. Jones, S.J., last summer, when he presided at the historical exhibition. I advise you to peruse the minutes of the meetings of the Marguillers, in the old archive book of the church, during Fr. Hubert's administration and later beginning in 1782. I don't know whether you would gain much by sifting the papers I left, which are all in the old Marguiller's box. There is no record at the church of the transactions between the bishops of Toronto or London and the government, if there were any arrived at. Neither is there any authentic document of donation. I had the original of the Survey, signed by the Indian chiefs in1785 or 1786, if I mistake not. Prehome borrowed it from me and handed it to Mr. Paterson, the present lieutenant-governor of Manitoba. The latter admitted having it, but I never called at his office to recover it. Fr. Remi Ouellette has the act of donation, I believe, no matter how he came in possession of it. I

could ask him for a copy of it. This much is sure. The Jesuits sold out all the land given to them by the Indians. The land now owned by the Church and that which was bartered away by Bishop Pinsonneault, was given to Fr. Hubert. When he left to put on the Quebec mitre, he gave that land to the Church, as you will see by the archive book in the minutes of his time or of the time of his successor. No bishop, before Bishop Pinsonneault, treated that property as diocesan property. Surely Bishop de Charbonnel would have sold some of it, if he had thought he had the right, when he had to go around his vast Diocese to collect, and he collected in Sandwich, all through the parish. I was told that when Bishop Pinsonneault sold the greatest part of it, and that, for twelve dollars and a half an acre, Fr. Raynal, parish priest of the Cathedral, resigned his office rather than to sign the deed. The revenue of the property always accrued either to the parish or to its incumbent. Sometimes when I spoke to the people of the scanty support we got, they would tell me that we had the revenue of the farm.

If Bishop McEvay wants to prove a friend to us, he should relieve us from the charge of keeping three pupils for the Diocese, because the charge is an unfair one. If we have the labor of the parish, we ought to get the revenue of the parish. When Bishop Walsh leased the property to the community, Fr. Vincent

should have objected to the charge, and represented to him that, as pastors of the aprish, the Basilians had the right of getting the revenue of the farm. But perhaps it is for the benefit of the parish Bishop McEvay wants to sell that front; in that case, we ought to be satisfied. I hope it is so.

All well here. I am glad to hear that you are well and have an increase in the number of your pupils.

I remain, Rev. & dear Confrere

Very respectfully yours in Xto.

J.J.M. Aboulin.

(Transcribed from the original in the General Archives)

NOTES ON THE PARISH OF THE ASSUMPTION, SANDWICH

This Parish is situated on the left bank of the Detroit River, in the extreme western section of the County of Essex. It has formed part successively of the Dioceses of Quebec, Kingston and Toronto and is now one of the most flourishing parishes in the Diocese of London. For a time, Sandwich was the See of the last-named Diocese. In the second quarter of the last century, some French colonists came over from Detroit to settle in that place, to which they gave the name of La Pointe-de-Montréal: until its division, in 1803, the parish was called the Assumption of la Pointe-de-Montréal, or l'Assomption du Détroit.

Its origin is connected with a mission

of Hurons or Wyandots, which was founded in 1728, by Father Armand de la Richardie, a Jesuit. Where was the first seat of that mission? In Detroit, or at Point of Montrea? Although certain men, well-versed in the history of the country pretend that it was in the latter place, all documentary evidence is in favor of Detroit, as we will show presently.

In 1721, Father Charlevoix visited Detroit, which he reached by way of Lake Erie. He says in his Journal: ... "Before arriving at the fort, which is at the left hand, one league below the island of Ste. Calire (so he calls the now Belle Isle), there are to be found on the same side two villages ... the first is inhabited by the Hurons Tion-

of Burons or Hyrondels, which was founded in 1720, by Father Armand de la Clondrie, a Jesuit. Where was the first Mass of that mission? In Detroit, or at Point of Montreal? Although certain men, well-versed in the history of the Assumption parish that is who in the Father Guare, all documentary evidence is in favor of Detroit, as we will show presently.

In 1721, Father Charlevoix visited Ste. Croix, which he reached by way of Lake Huron. He says in his Journal ... "Ste. Anne surviving at the fort, which is at the Jack land, one league below the island of Tion. Quiles (so he calls the new Indian Tria), there are to be found in the same side two villages ... the first is inhabited by the Burons Flec-

nontatez ... On the right, a little farther up, there is a third one of Outaouais". A map published in 1744 to accompany his Journal, shows the villages in the same places. In 1727, the Hurons of Detroit asked for a missionary. In a letter of Father Nau to Father Bonin, Oct. 16th, 1735, we read the following passage which while it bears witness to the zeal and success of the missionary informs us with precision of the locality where he labored: "I said that there were no other christian Hurons than those of Lorette, — seven years ago effectually there were no others, but Father de la Richardie found the means of bringing together in Detroit all those scattered Hurons, all of whom he has converted. The mission numbers six hundred Christians.

Another valuable document is a letter in Latin, of Father de la Richardie himself, addressed to his general. In it the Father says that the sacred edifice is hardly large enough for the multitude of the Christians, (meaning the savages), although it is seventy cubits long. Seventy cubits makes 105 feet. The letter is dated June 23rd, 1741. Who ever pretended that there was at that date a church of that size at Point of Montreal? Indeed there are no proofs that there was then and there any church at all.

Lastly, there is on record an agreement entered into in 1733 between Father de la Richardie and a certain Jean Cécile, a gunsmith, by which the latter was to do all the work in iron necessary for

Secondly, there is no record in Spallanzani's personal line in 1779 between Father de la Chiavatta and a certain Jean Gallia, a counselor, by which the latter was to do all the work in lieu necessary for

the church and the mission described as being situated in Detroit. Surely the town of Detroit and the neighborhood offered more advantages to a gunsmith than the embryo settlement of Point of Montreal. But let us resume our little narrative.

In 1742, the Huron village was removed to Bois-Blanc Island opposite the present town of Amherstburg, and in September 1744, an assistant came to Father de la Richardie in the person of Father Pierre Potier. This help was indeed opportune, for in the spring of 1746, Father de la Richardie was attacked with paralysis and in consequence, he had to retire to Montreal in July of the same year.

He had scarcely left, when grave trouble arose, which threatened both the mission and colony with complete ruin. At the instigation of the English, the Hurons, who had till then lived in friendship with the French, rose in revolt against them. Chief Nicholas was at the head of the malcontent savages who committed many outrages. On the 20th of May, 1747, they killed five Frenchmen at Sandoske or Sandusky, and contemplated nothing less than a massacre of all the French soldiers and colonists of Detroit. An Indian woman having fortunately discovered the secret purpose of the rebels, revealed it to the Sieur of Longueil, commander of the post. This revelation proved the salvation of the colony. Father Potier, however, in order to save

Never on the Period of Assumption. 71

He had accordingly left, when grave consulting
women, which threatened both the alarms
and delay with complete rout. At the
Remonstrance of the English, the Barons,
who had still them fixed in Pretendship
which the French, were in revolt against
them. Chief Ironsides was at the head
of the malcontent savages who constituted
many outrages. On the 20th of May, 1747,
they killed five Frenchmen at Bordeaux
or Doubledy, and consequently rousing
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Dutch woman during fortunately dis-
covered the secret purpose of the rebels,
revealed it to the Sieur of Longueil,
commander of the post. This revelation
proved the salvation of the colony.
Rather Pontiac, however, in order to over

his life, was obliged to leave the village of Bois-Blanc and to seek shelter inDetroit. Longueil was after a time enabled to send to Quebec a deputation from different tribes under the guidance of the Sieur de Bellestre, to confer with the Governor, de la Galissoniere. Great must have been the influence of Father de la Richardie over the Hurons: for we find this deputation pleading earnestly for his return, on the ground that he alone was able to pacify the rebellious tribes. The venerable missionary, notwithstanding his infirmities, left by order of his Superior to follow Bellestre to Detroit, where the party arrived on the 20th of October, 1747. The Governor, in his instructions to M. de Longueil urged on

him to procure as speedily as possible the re-establishment of Father de la Richardie's mission; but, for greater safety, it was fixed at Point of Montreal, as was also the Huron village in 1748.

Father de la Richardie remained at Point of Montreal, until the 7th of September, 1750. He then followed a detachment of Hurons who had left the place and went as far as the Vermillion River. On the 25th of July, 1751, he signed a contract with Nicolas-François Janis, a mason in Detroit. Shortly after he left for Quebec where he was a witness of the first vows of a scholastic, and never returned to Detroit. However, Mr. John Gilmary Shea says that in 1757, he led

him to promote as speedily as possible the re-establishment of Prince de la Ravardiere's authority and, for greater safety, it was final as ruler of Maranhao, as was also the Dutch attempt in 1641.

Yelmen de la Ravardie remained as Prince of Maranhao, until the 7th of September, 1701. He then followed a detachment of Dutch who had left the place and went as far as the Ventilico River. On the 16th of July, 1721, he signed a document with Bluefoot-Trapper Lewis, a Dane in Detroit. Shortly after he left for Quebec where he was a witness of the first vows of a scholastic, and never returned to Detroit. However, Mr. John Gilbert Dane says that in 1757, he had

a party of Hurons to Sandusky and closed his honored and laborious career among the Illinois in 1758.

At Point of Montreal the Hurons made him a gift of a parcel of land of forty arpents in length and of considerable width, but without any written title. Nineteen years later, 1767, Father Potier was forced to sell the greater part of this land to meet the debts of the mission. This he did on the authorization of Father de Galpion, Superior at Quebec. In 1780, he sold the remainder, retaining only two small lots, which stretched from the River to the coulee. On the front lot were the house and garden of the missionary, as well as the church and cemetery of the

mission; on the rear lot were the house and garden of the sexton. The land now owned by the Church was donated by the Indian chiefs to Father Hubert, successor of Father Potier.

Thus far we have spoken of the Huron village. Let us now speak of the French Parish. The French settlers of Point of Montreal continued after the removal of the Huron village, to belong to St. Anne's in Detroit. Nevertheless, they were allowed to attend the Huron chapel, and to receive the Sacraments in it. In proof of this there is a list kept year by year by the missionary of the French, who performed their Easter duty there. In 1760 they appear to have been put in charge of the missionary. But in 1767,

mission on the river for more the Sioux and Pawnee of the section. The land now owned by the Church was donated by the Indian chiefs in further honors, successor of Father Potier.

Thus far we have dealt of the Huron village. Let us now speak of the French Period. The French settlers of Point of Sherbrooke continued after the removal of the Huron village, to belong to St. Joseph in Detroit. Nevertheless, they were allowed to attend the Huron chapel, and to receive the Sacraments in it. In proof of this there is a list from year by year by the missionary of the French, who performed their Easter duty there. In 1760 they appear to have been put in charge of the missionary. But in 1767,

the mission including both French and Indians was erected into a parish, un- the name, as we have said above, of l'Assomption de la Pointe de Montréal, or l'Assomption du Detroit. Father Potier remained in charge of it until his death, which occurred on the 16th of July, 1781. This sad event was the result of a fall by which his skull was borken. He was seventy three years old, of which he had spent thirty seven in the service of the mission. He had won among his people the reputation of a saint and so great was his influence over the Hurons that he prevented them from joining with the other Indian tribes in the rebellion of the famous chief Pontiac, in 1763.

Mass on the Feast of Assumption. The
two leaders including both Jesuit and
Galican was arrested into a prison, one
the name, as he was said above, of
l'Abbaye-Jean de la Vigne de Beaucour,
or l'Abbaye-Jean de Bertrot. Further
Pedler remained in charge of it until
his death, which occurred on the 12th
of July, 1782. This had event was the
result of a fall by which his skull was
broken. He was severely burnt young man,
of which he had spent little years in
the service of the Jesuits. He had was
among his people the reputation of a
saint and so great was his influence
over the Europe that he prevented them
from joining with the other Jesuits
order in the rebellion of the Jesuits
chief Fonline, in 1767.

Father Potier was thoroughly conversant with the Huron language of which he wrote a dictionary and, I believe, a grammar. When he died, a successor could not be given him of his society, for it had been suppressed a few years before by Clement XIV. Secular priests mostly employed in attending to the settlers, knew little or nothing of the Indian language. The consequence was that Father Potier's death a fatal blow to the evangelization of the Hurons.

Some days after the death of Father Potier, the Church wardens deputed two of their number to wait on the Bishop of Quebec and ask for the appointment of a successor to their deceased pastor. The Bishop accordingly sent the Rev. M.

Jean François Hubert, who had at first the care of the two parishes, that of St. Anne's having just become vacant. The next year he devoted himself to the task of building a new church. Of this good work he was himself the principal benefactor, contributing of his own means the princely sum of six hundre pounds. This church subsisted until the present one. It was built en pièces sur pièces, according to the style of building then used. It was situated on the south of the old church, on the land given to Father Hubert. At the right of the new church was built the presbytery which is still extant. It was occupied for a few years by the Ladies of the Sacred Heart, and is now the ordinary residence of the sexton. To

Jean François Robert, who had at first the form of the two portrait, that of St. Martin having just become vacant. The work was to devoted himself to the task of building a new church. Of this good work he was himself the principal benefactor, contributing of his own money the principal one of the income needed. This church dedicated until the present one. It was built <u>on ribbon and ribbon</u>, according to the style of building the time then used. It was situated on the south of the old church, on the land given by Pierre Robert. At the right of the new church was built the sacristy which is still extant. It was occupied for a few years by the Ladies of the Sacred Heart, and is now the ordinary residence of the curates. In

this building was attached a large room wherein the parishioners gathered to warm themselves in the cold season before the beginning of the Divine Offices. At the left was erected, a short time after, the chapel of the dead, at the very entrance of the new cemetery. Herein were laid the bodies of the dead brought from a distance, a great relief to the sexton, in whose house they had till then been kept.

The new church was the object of a special favor from Pope Pius VI. This was a plenary indulgence to be gained twice a year, once on the Friday after the octave of Corpus Christi, feast of the Sacred Heart, and again on the feast of the Assumption, the patronal feast of the parish. The original indult

this building was attended a large crowd
whereby the parishioners gathered to
make preparations in the hall wherein be-
fore the beginning of the Divine Office.
At the last was erected, a short time
after, the chapel of the Head, or the
very entrance of the new monastery.
Herein were laid the bodies of the dead
brought from a distance, a great relief
to the mourners, in whose house they had
till then been kept.

The new church was the object of a
special favor from Pope Pius VI. This
was a plenary indulgence to be gained
twice a year, once on the Friday after
the octave of Corpus Christi, feast of
the Sacred Heart, and again on the feast
of the Assumption, the patronal feast
of the parish. The original inside

conferring the privilege, bearing the date of February 5th, 1786, is preserved in the archives of the parish.

The Rev. M. Hubert however, was no longer at Point of Montreal. He had been named coadjutor of Mgr. d'Esglis, Bishop of Quebec, and succeeded that prelate in 1788. He died in 1797. After his departure the parish of the Assumption was for a year under the care of the Rev. M. Fréchette, parish-priest of St. Anne's. He was succeeded by Rev. M.F.X. Dufaux, who was pastor for ten years. The present church is yet in possession of a handsome pulpit, the work of a French sculptor named Frérot. It was erected in 1792. Nothing more need be said of the administration of Father Dufaux, except that on the 9th

Dates on the Parish of Gonzales 104

Protecting the activity, beating the
date of February 5th, 1796, is preserved
in the archives of the parish.

The rev. M. Ribero Lozano, was no
longer at Point of Bonfouca. He had
been sent coadjutor of Mgr. d'Apelle,
Bishop of Louisiana, who succeeded that
prelate in 1795. He died in 1797.
After his departure the parish of the
Assumption was for a year under the care
of the rev. M. Prichavis, parish-priest
of St. Jean. He was succeeded by
Rev. S.F.X. Dufour, who was pastor for
ten years. The present church is not
in possession of a Gothic quilt, the
work of a French sculptor named Prieur.
It was erected in 1777. Leaving more
need be said of the administration of
Father Dufour, except that on the 5th

of September, 1787, he entered into an arrangement with the Huron chiefs, whereby a portion of the church was to be set aside exclusively for the Indians. This was but a just acknowledgment of their generous contributions towards its erection.

Where are now the six hundred Hurons, Catholics of Father de la Richardie? The nation has been dismembered. Some have moved to distant places: some will occupy for some time the reserve of Anderdon, fourteen miles below Sandwich, Along the river. Deprived of special attendance since there are no more Jesuits, little by little they fall away. For many years they will yet congregate at Sandwich to celebrate

of September, 1767, is entered into an arrangement with the Baron-bailiff, whereby a portion of the ground was to be set aside exclusively for the Jesuits. This was but a just acknowledgement of their generous contributions towards the erection.

Those are now the sole landed Barons, Gentlemen of rather as it stands. The Jesuits has been dismembered. Some have moved to distant places; some will remain for some time and remove at leisure. Foreign edits below Ballaleck, along the river. Deprived of special attendance alone, there are no more beauties, little by little they fall away. For many years they will yet encrusted as Sanskrit to antiquity

with great pomp the feast of the Assumption and hold their legendary picnic on the church grounds. But in less than a century, scracely any remnant of the Huron race will be found in Canada or elsewhere, and the good old chief White will end his days saying with sorrow: "And I am the last."

The name of Father Dufaux is singed for the last time in the records on the 8th of September, and next his burial is recorded over the signature of Father Levadoux, a Sulpitian, parish-priest of St. Anne's. This fact leads to the conclusion that his death was unexpected and perhaps sudden. The Rev. Edmund Burke, Vicar-General, who resided at the Rivière aux Raisins, now Monroe, attended the mission till the following Christ-

mas. On that auspicious festival, the faithful of the Assumption had the joy of wlecoming to their midst a zealous and distinguished priest, who for over 28 years was to exercise the holy ministry among them. This was the Rev. Jean-Baptiste Marchand, a priest of St. Sulpice and Director of the College of Montreal.

The year 1801 was rendered memorable by the vist of Mgr. Denaut, Bishop of Quebec, who confirmed in the church of the Assumption no fewer than five hundred persons. The largeness of this number is not surprising when we consider that this was the first episcopal vistation since that of Mgr. de Pontbriand in 1755. Besides, the population was fast increasing. While in 1773,

Above on the Tarkin of Lessmeline. [illegible]

[illegible]. In this accomplishment Cardinal, the Director of the Laboratories had [illegible] of wheedling he their allies a massive [illegible] distributed orders, who for over [illegible] years was to manufacture the only [illegible] history being [illegible]. This was the Dark-Dominion Warrioness, a [illegible] of [illegible] and Director of the Dalinge of [illegible].

The pure idol was produced successfully by the [illegible] of Ter. However, Blanco of [illegible], who [illegible] in the [illegible] of the [illegible] to [illegible] [illegible] [illegible] process. The [illegible] of [illegible] another is not surprising when [illegible] [illegible] that this was the first [illegible] [illegible] [illegible] of Ter. [illegible] [illegible] in 1777. [illegible], the [illegible] [illegible] [illegible]. While in 1777,

according to the census found in the Cominion Archives it hardly reached 350; another census taken in 1790, gives 861. What it was at the opening of the present century no document enables us to tell. The parish of the Assumption was the only one in a territory now forming several dioceses. The settlers were scattered all along the Detroit River, Lake St. Clair, and a few on the River Trenche, called since by the English, the Thames. In 1803, two new stations were established, one at St. Pierre on the Thames, and the other at Malden or Amherstburg. The mother-church, the Assumption of Sandwich, as we will hereafter call it, was the place of residence of the pastor, who for many years had to attend either in person or

Notes on the Parish of Lanscelin 112

according to the census found in the Quebec Archives it barely reached 250: another census taken in 1790, gives 681. When it was at the opening of the present century no Canadian residing on Bic Island. The period of the Napoleonic war the only one in a generation not bearing several discoverer. The settlers were scattered all along the Petrie River, Lake St. Clair, and a few on the River Trouble, called alone by the English, the Tracadie. In 1803, two new settlers were established, one at St. Pierre on the Tracadie, and the other at Bellevue or Amherstburg. The settlers-chiefs, the lieutenants of Beauharnois, as we will hereafter call it, was the place of residence of the seigneur, who for many years had no school either in person or

through his curate, whenever he could obtain one, the two new stations. However, St. Pierre was visited but twice in the year. The first curate given to Father Marchand was Father Gatien, of Quebec. He came to Sandwich in 1801 and remained five years. Father Joseph Crévier arrived in 1816, a few months after the visit of Mgr. Plessis.

Here we may be allowed to relate a painful incident of Father Marchand's pastorate. The facts are nearly a century old, and we shall suppress the names. Besides, the property has passed into other hands. It has been said above that when Father Potier sold the remnant of the mission land, he reserved two lots on which were the church, priest's garden and house, the cemetery and the sexton's house and garden. By an over-

Based on the Parish of Lanscynlan. 103

Although his country, whenever he could
possibly (and, his son was elsewhere. How-
ever, no. Pierre was waiting for which
he was poor. The first course given by
Father Dominic was Father Gaston, of
Quebec. He was to Lanscynlan in 1900
and remained five years. Father Joseph
Gaston arrived in 1906, a few months
after the visit of Mgr. Fleurdal.

There we may be allowed to relate a pain-
ful incident of Father Dominic's pas-
torate. The Pierre was really a mission
old, and he shall experience the misery
therein. The priestly has passed from
other hands. It has been said above
that when Father Foster said the remains
of the mission land, he reserved one
lots on which were his church, presbyte-
ries and house, the cemetery and the
mission's house and garden. By an error

sight the reservation was not mentioned in the deed: however, the buyer signed a renunciation to those lots, which is to be seen in the registers of the city of Detroit. Father Marchand had been a few years in Sandwich, when the purchaser of the land, a man whose administration as a church warden had provoked serious complaints, fenced in the lots with the rest of his property. Father Marchand and the church wardens suied him and the case was pleaded in Toronto. But none of them likely, knew of the renunciation, as about twenty five years had elapsed since the sale of the land: anyhow, the renunciation was not opposed to the usurper, so that being with a legal title, he won the suit and was confirmed in his possession. Father

Notes on the Parish of Lescouët. 111

which the reservation was not mentioned in the deed; however, the owner signed a renunciation to those lands, which is to be seen in the registers of the city of Dreux. Father Bertrand had been a few years in Dreux, when the proprietor of the land, a man whose ancestors lived as a church warden had provoked serious complaints, feared in the late with the rest of his property. Father Bertrand and the church wardens sued his and the case was pleaded in Dreux. One none of the Illair, lawyer of the renunciation, an absent lawyer five years had elapsed since the sale of the land; anyhow, the renunciation was not opposed to the contrary, so that going with a legal title, he won the suit and was confirmed in his possession. Father

Marchand is said to have foretold him that this usurpation of the church property would bring a curse upon his family. As a matter of fact, his descendants made ever since a rather poor figure, both for thrift and respectability.

Father Marchand died on the 16th of April, 1825. His memory was held in lifelong veneration by those who had been his parishioners. His remains remains rest with those of Father Potier and Father Dufaux under the nave of the church, not far from the communion table. He was succeeded by his curate, Father Crévier.

Through the solicitude of the new pastor, some Grey Nuns came to take charge of the

girl's school and there was question of building a convent, but the project fell to the ground and the Nuns left the parish with the exception of Sister Raizenne who afterwards eneded her life in Sandwich, not withouting endearing herself to the population. Father Crévier had to contend with many difficulties which it is not our purpose to relate: not the least of them was the apostasy of his curate, who for half a century led a life of scandal in the very centre of the parish.

Education in those days was very much neglected, owing to the indifference of the people. There is in the parochial archives a letter of Bishop MacDonell of Kingston, in which he reproved them

Bacon on the Parish of Lessington. All public school and there was question of building a museum, but the project fell to the ground and the Town hall was built with the exception of a tower. Between who afterwards became her life in Hamilton, not without rendering herself to the population. Farmer Uriah Vine had to contend with many difficulties which it is not our purpose to relate; but the least of them was the economy of his wives, who for half a century led a life of scandal in the very centre of the parish.

Education in those days was very much neglected, owing to the indifference of the people. There is in the parochial archives a letter of Thomas Bradbourn of Ringham, in which he remarked that

severely for that indifference, telling them that in consequence they will become the hewers of wood and the carriers of water of those who had come to the country in the condition of adventurers and beggars. He was not far from uttering a prophecy.

Rev. Angus Macdonell, parish-priest of St. Raphael's, Glengary, succeeded Father Crévier in 1831. He held the position of pastor of Sandwich for twelve years. He was, however, absent for three years, during which time he was replaced, first by Father Yvelin, and afterwards by Father Morin. Fathers Hay and Schneider also served at Sandwich during the pastorate of Father Angus MacDonell.

The old church was now falling to ruins: from the time of Father Crévier the necessity had been felt to build a new one, and steps so far taken to that effect that the stone for the foundation had been procured. Father MacDonell commenced the erection of a handsome and spacious edifice, the walls of which were almost completed when he left the mission in the hands of the Jesuits. One of the first acts of Bishop Power's administration was to restore to the Society of Jesus the field of labor won to the Church bh the apostolic zeal of Fathers de la Richardie and Potier a century before.

The coming of the Jesuits changed the face of things at Sandwich. They had

at their head a man who, besides a rare talent for organization, was possessed of an ardent zeal, a rare gift of persuasive eloquence, and the heart of an Apostle. This was Father Pierre Point. The Jesuits arrived in Sadwich on the 31st of July, 1843. Father Point had for his assistants at different times Fathers Nicholas Point, his older brother, DuRanquet, Chazelle, Jaffre, Menet, Férard, Grimot, Conilleau, and Mainguy. God alone knows the good these religious accomplished during the sixteen years of their apostolate.

The new church was now rapidly pushed to completion, the sanctuary excepted, and was opened for divine worship in the beginning of January, 1846. The main altar, of considerable value, was

presented by the fishermen. Over it was placed a good copy of Murillo's Immaculate Conception, by Plamondon. Mr. Charles Baby and Col. Rnakin donated an organ, the cost of which exceeded two thousand dollars. Near the church a modest dwelling was erected for the Fathers.

The next work to which they were eager to turn their attention was education, which had been, as we remarked above, woefully neglected. Besides creating elementary schools in the various sections of the parish, the better to fight the demon of ignorance, and to give to youth the facilities for a higher education, religious and secular, they built a college which was opened in 1857.

Five years before, the Ladies of the Sacred Heart had opened an e stablishment in Sandwich, under the superiorship of the able and saintly Mother Henriette de Kersaint. But they remained only seven years, leaving for London, amidst the universal and indeed justified sorrow of the Sandwich people.

In 1856, the Diocese of Toronto was divided. Out of its western portion was formed the Diocese of London, whose first Bishop Mgr. Pinsonneault, obtained the removal of the Episcopal See from London to Sandwich, and went to reside in the latter place towards the close of the summer of 1859. The good people of Sandwich extended a hearty welcome to their first pastor; but their joy was shortlived, for the coming of the

Below as the Tartan of Auvergne. It

Five years before, the Ladies of the Sacred Heart had opened an establishment in Sandwich, under the superintendence of the Sale and saintly Mother Constance de Cornelius. But they remained only seven years, leaving for London, amidst the sorrowful and tender benedictions of the Sandwich people.

In 1850, the Diocese of Toronto was established. One of its western portions was formed the Diocese of London, whose first Bishop Pinsonneault, detached the Convent of the Ursulines from Quebec to London, and went to preside in the latter place towards the close of the Summer of 1857. The good people of Sandwich entertained a hearty welcome to their first pastor; but their joy was short-lived, for the coming of the

Bishop was closely followed by the departure of the Jesuits.

Every Jesuit is well aware that bearing the Divine Master's Name, he must expect to share his treatment. Eviction, either in a mild or a brutal form, is an ordinary occurrence in the history of the Jesuits. It never brought luck, or to use a more Christian word, blessing upon its authors: the present case was no exception.

The beloved Fathers tore themselves from their people whom they never ceased to love tenderly and in whose hearts their memory was never to die. Father Point spent some years in Quebec and the remainder of his life, about twenty-five years, in Montreal. He lived to celebrate

the seventieth year of his priesthood, unable for a long time to do active service, owing chiefly to extreme deafness, but in the estimation of his brethren, more powerful by his prayers than they by their labors. The saintly Father died in September 1896 in the ninety-five year of his age.

Bishop Pinsonneault appointed rector of the cathedral, Father Joseph Raynel, a post which he occupied two years; later on he entered the Society of Jesus and died suddenly in Montreal, under the absolving hand of Father Point. Some of his successors were men of rare talent, such as Father Joseph Gerard who died parish-priest of Belle River, Father Joseph Bayard, V.G. of London, and Mgr. Laurent now parish-priest of

the seventieth year of his priesthood, unable for a time also to do active service, owing chiefly to serious deafness, but in the estimation of his brethren, more powerful by his presence than ever by sheer labours. The venerable Father died in September 1874 in the ninety-five year of his age.

Having fortunately acquired reader of the manuscript, Father Joseph Carroll, a good deal in be recorded two years later we be entered the Seminary of Irish and also suddenly in Maynooth, under the admirable Rector of Father Tobin. Some of his contemporaries were men of rare ability, such as Father Joseph Darcy who died parish-priest of Dalle River, Father Joseph Bagnell, V.G. of Limerick and Mgr. Lawless now parish-priest of

Lindsay. At their head was the indefatigable Vicar General Bruyère, who also received in the course of time the well deserved honor of the prelature.

The Grey Nuns were called to Sandwich by Bishop Pinsonneault but remained only a short time. The Bishop himself resigned his See in December, 1866. He retired to Montreal and there he died in 1883. During his sojourn in Sandwich, a vast amount of work was done to embellish the church grounds and to convert the parochial residence into an Episcopal Palace. Enormous sums of money were expended on a structure far more fantastic than substanital. It lasted thirty years, after which it became an absolute necessity to level it to the ground, that leaky mass of build-

ings, in order to put up in their stead the present handsome and commodious presbytery.

The new Bishop, Right Rev. John Walsh, was consecrated on the 10th of November, 1867. After only two months residence in Sandwich he took his departure for London, and a decree of the Holy See dated October 3rd, 1869, transferred again to that city the Episcopal See of the Diocese.

But the wise prelate did not fail to realize what benefit his Diocese could derive from the college built in Sandwich by the Jesuits. The location was excellent, although the edifice was of samll dimensions. This establishment had passed through many vicissitudes.

Below on the Parish of Lanscoglan. 125

Dogs, in order to put an to their evil the present Bandogs and assassins preventory.

The new bishop, Right Rev. John Walsh, was consecrated as the 10th of November, 1867. After only two months ministrations he decided to back his Bandogs for Lenten, and a dancer of the Holy See Anna Dancer Sra, 1870, transferred again to that city the Bandogs the of the diocese.

But the wise pastors did not fail to realize what benefit his Bandogs would derive from the solemn rite in Sanctuary by the Jesuits. The Jesuits are wonderful, although the million one of small dimensions. This wonderfulness has passed through many vicissitudes.

It was at that time conducted by Mr. Theodule Girardot, an experienced teacher possessed of a true love and a remarkable practical sense of education. He is yet and has been for nearly thirty years inspector of Public Schools. Bishop Walsh called upon the priests of St. Basil to take charge both of the parish and the College. On the 18th of September, 1870, they assumed the direction of the parish, which Dean Laurent resigned into their hands, and the College was opened by them at the same time.

The leader of the new staff was a young priest of great promise, and he has kept all he promised. This was Father Denis O'Connor. Under his superiorship, the college rose to such a degree of prosperity that it became necessary to en-

large its buildings, first in 1875, and still more in 1883. After twenty years of successful labor, Father O'Connor was raised to the Episcopal See of London, and thence to the Metropolitan See of Toronto, upon which may he be spared and blessed for many years.

At the Church, Father O'Connor built in 1874 the tower and spire, and the sanctuary. Improvement in the interior were in 1882; stained glass windows were put in and the following year stations of the cross in oil paintings were acquired. In 1887 a very elaborate stone altar was erected. Father O'Connor was represented in the service of the parish by Father Aboulin for twenty-three years, assisted for over fourteen years by Father Faure, an aged and very worthy

priest who, when no longer able to perform his functions, went to end his days in France. Fathers Mazenod, Gery, and B. Granottier collaborated also successively in the attendance of the parish. Moreover valuable help did not cease to be given by the priests of the College. The present Superior of the College is Father Daniel Cushing, who maintains it in a state of prosperity. The parish-priest is Father Semande to whose untiring zeal is due an admirable progress in piety and the reception of the Sacraments. The first months of his service were marked by the acquisition of an excellent bell weighing 4126 pounds, the largest in the Diocese. It replaces a large one laso, procured by Dean Laurent in 1870, which broke in The Spring of 1893.

The Basilians found in existence in Assumption Church the Archconfraternity of the Most Holy Immaculate Heart of Mary, the Sodality of the Blessed Virgin for girls and the Association of the Holy Childhood, all erected by the Jesuits. In 1873, after a mission, Father Langcake, S.J., erected the Apostleship of Prayer or League of the Sacred Heart. Lastly, in 1886, the Society of the Sacred Hearts of Jesus and Mary united under its banner many of the young men of the parish, and has not ceased to be a powerful instrument of good for its members, and of edification for the parish. Several missions have been preached, the most successful of which were given by the Redemptorists in 1884 and by the Jesuits in 1897.

The Decisions found in existence in Association Church the correspondingly of the Most Holy Immaculate Heart of Mary, the Ministry of the Blessed Virgin for girls and the Association of the Holy Childhood, all founded by the Jesuits. In 1873, after a decision Father Lamprecht, S.J., assumed the responsibility of Prefect or Leader of the Sacred Heart. Lastly, in 1876, the Society of the Sacred Hearts of Jesus and Mary noticed under its banner many of the young men of the parish, and has now ceased to be a powerful factor for good for its members, and of edification for the parish. Several sodalities have been founded, the same association of which were given by the Redemptorists in 1851, and by the Jesuits in 1877.

From the successive division and subdivisions of the Mother-parish of the Assumption during the latter half of the century, many parishes have been formed, among which Windsor is by far the most important. The actual population of the Sandwich parish is not inferior to 2300 souls, mostly of French Canadian blood. It claims the honor of having given a large number of Nuns to different congregations, and six priests to the Church.

May the Sacred Heart of Jesus, and His Blessed Mother, the Patroness of the parish, preserve the morals, the strong faith and the sincere piety of its people, and give them a liberal spirit, by which they will appreciate more the advantages of a Catholic College at

their doors, and will be eager to procure for their sons a higher education based on a sound religious formation.

1899.

(Transcribed from the copy in the General Archives. This account was printed in a local newspaper shortly after it was written)

June 2, 1886.

Very Rev. C. Vincent, C.S.B.
St. Michael's College, Toronto.

Very Rev. Sir,

As you have informed us that the Congregation of St. Basil is willing to accept the pastoral charge of St. Ann's Church and congregation in the City of detroit, consisting of the French-speaking catholics living within the following described limits of said city, viz: West of the center of Woodward Avenue from the Detroit River to the Nothern city limits; thence along the Northern city limits West to the River Rouge; thence along the River Rouge South to the Detroit River. We hereby agree to give to the Congregation of St. Basil the pastoral charge and the financial administration of St. Ann's

Very Rev. D. Lucas, C.S.B.
St. Michael's College, Toronto.

Very Rev. Sir,

As you have informed us that the Congregation of St. Basil is willing to accept the pastoral charge of St. Mary's Church and congregation in the city of Toronto, consisting of the French-speaking catholics living within the following described limits of said city, viz: East of the border of Sackville Street from the Lakeside, Bay to the Bathurst City limits; across since the Bathurst City limits East to the River Don; thence along the River Don South to the Lakeside Bay. We hereby agree to give to the Congregation of St. Basil the pastoral charge and the financial support of St. Mary's

Church and congregation, subject to the laws of the church and the statutes of the Diocese of Detroit, upon the following conditions:

(1) That the Congregation of St. Basil obliges itself to appoint at least two French-speaking priests of the Congregation, approved by the Bishop of Detroit, as pastors of St. Ann's Church to minister to the spiritual wants of that congregation.

(2) That the Congregation of St. Basil shall open and maintain a parochial school for the boys and the girls of St. Ann's Congregation.

(3) That all the sermons and public instructions in St. Ann's Church, at the principal services, must be given in the French language; but that in the parochial schools the French and English languages shall be taught.

(4) That the Congregation of St. Basil shall be at liberty to open a High School of College in the vicinity of St. Ann's Church.

(5) That the Rev. Pastors of St. Ann's shall attend to all the spiritual wants of the House of the Good Shepherd, as long as said Community shall remain within the limits of St. Ann's parish.

Central New Hampshire, subject to the laws of the church and the authority of the diocese of Manchester, upon the following conditions:

(1) That the Congregation of St. Basil obtain itself or another as least one French-speaking priests of the Congregation, approved by the Bishop of Detroit, to perform of St. Jean's Church in Belmont in the spiritual needs of that congregation.

(2) That the Congregation of St. Basil shall open and maintain a parochial school for the boys and the girls of St. Jean's Congregation.

(3) That all the services and public devotions in St. Jean's church, or the religious services, must be given in the French language; but that in the parochial schools the French and English languages shall be taught.

(4) That the Congregation of St. Basil shall in its library be open a high school of college in the vicinity of St. Jean's Church.

(5) That the Rev. Fathers of St. Jean's shall attend to all the spiritual needs of the House of the Good Shepherd, as long as said community shall remain within the limits of St. Jean's parish.

(6) That, if in the future the French language shall cease to be the language of the great majority, and St. Ann's shall become an English-speaking congregation, suitable limits shall be appointed for that congregation by the Bishop of Detroit.

(7) That in case the Congregation of St. Ann's shall not contribute the amount of thirteen hundred ($1300.00) dollars per annum — the salary of three priests — the Fathers of the Congregation of St. Basil shall — a reasonable time after notification having elapsed — be at liberty to give up the pastoral charge thereof and surrender said congregation to the Bishop of Detroit.

(8) It is moreover agreed that the Fathers of the Congregation of St. Basil shall take possession of St. Ann's Church and congregation on the fifteenth day of July A.D. 1886.

(9) The present agreement shall remain in force until cancelled by the mutual consent of the contracting Parties, excepting always the case provided for in No. 7.

+ Caspar H. Borgess,
Bp. of Detroit.

C.Vincent, Provincial C.S.B.

Detroit Seal Basilian Seal
(Transcribed from the original in the General Archives)

ST. MICHAEL'S COLLEGE
Toronto, Ontario

To the local superiors of colleges

Rev. and dear Father:

When in the course of events a member of the Institute is appointed to the post of local superior of one of our schools responsibilities of weighty character immediately become his. He is placed at the head of a group of religious and it becomes his business to provide that religious life be maintained in the house entrusted to his keeping. He is placed at the head of a group of teachers and it becomes his business to see that each member of his staff does his task efficiently. The pupils of the school are entrusted to his care for their formation and

DR. MICHAELS COLLEGE
Toronto, Ontario

To the Local Secretary of Medical
Ser. and Dean Faculty

When in the course
of events a member of the Institute is
involved in the part of local observer
of one of our regular requisitioning
of military structure immediately cease
life. He is placed at the head of a
group of religious and it becomes his
business to provide that religious life
be maintained in the house entrusted to
his leading. He is placed at the head
of a group of students and it becomes
his business to see that each member of
his staff does his task efficiently.
The people of the school are entrusted
to his care The Chair Formation and

their future will depend very much on his administration of the school. A property of considerable value is entrusted to him and it must be his business to maintain it in good condition and enhance its value as far as lies in his power. It is impossible in a single letter to touch upon all or the major portion of the duties of a local superior in the various capacities indicated above but it is the business of this letter to make a few suggestions in connection with some of them.

As head of a group of religious, it is the duty of the superior to know the constitution well, to observe it himself and to have it observed by the members of his house. A constitution is necessary to religious life. The

Their future will depend very much on his satisfactoriness of the school. A property of considerable value is devoted to his use and it rests on his behalf to maintain it in good condition and enhance its value as far as lies in his power. It is impossible in a single letter to touch upon all of the major points of the duties of a local superior in the various capacities indicated above but it is the business of this letter to make a few suggestions in connection with some of them.

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Church teaches this lesson plainly. For more than a thousand years She has refused to approve any Order or Congregation before its founders have presented for Her examination the constitution that is to guide the members in the way of perfection. The constitution must not be allowed to become a dead letter. Every superior general on assuming office is reminded that his first duty is to keep the constitution himself, to see that it is observed by all, to see that it remains intact always, that nothing is subracted from it and nothing added to it and no alteration made in it and no new interpretation given to it, except with the sanction of Rome. Without the general faithful observance of the constitution no religious society

can long continue to exist, for a society must be one and it cannot become one and continue one unless all its members have a common norm in the form of a written constitution that is independent of the varying wills and aims of succeeding superiors.

The constitution, then, must not be permitted to become a dead letter. We must constantly keep it before our eyes and follow its prescriptions.

Let me here call your attention to a few of the prescriptions of our own constitutions.

The Constitution should be read publicly to all the members of each house twice a year in the months of January and Sep-

one later positions to order, for a month-
ly issue to run, but it cannot become
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Let us have all your attention to a
few of the prescriptions of our own
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The Constitution should be read publicly
to all the members of each house twice
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tember. It may not be advisable to read every portion of the constitution so often but certainly every article ought to be read at least once during the year. The purpose of the reading is to remind the members of our duties as Basilians. Hence the superior ought not to be satisfied with the mere reading of the Latin text. That text alone is authoritative but for practical purposes, the text should be turned into the vernacular and read in the vernacular. This can be done by the superior or by a confrere slected by the superior and then all will grasp the meaning.

The constitution prescribes a meeting of the local council once a month. More meetings may be held. It is not

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More meetings may be held. It is not

the intention of the constitution to limit the number of council meetings. But it is binding upon the superior to assemble his council at least once a month whether any matter requiring their voice is up for consideration. I would recommend that the regular monthly meeting be held as near the beginning of the month as possible, for a reason that will appear later. I would also advise the order of business at each meeting be, first, matters requiring deliberative voice, second, matters requiring consultative voice, and lastly, any points of discipline, academic work, finance, etc. The treasurer should be present whenever matters affecting his department are concerned and his opinion should be ascertained. He should have

the intention of the committee to make the number of council meetings, and is to depend upon the ability to assemble the council at least once a month, whether any matter requiring their action is up for consideration. I would recommend that the regular monthly meeting be held as near the beginning of the month as possible, for a reason that will appear later. I would also define the order of business at meetings to, first, receive reports, deliberative votes, second, receive recommendations, third, receive requests, and lastly, any matter of discussion, problem, work, finance, etc. The treasurer should be present whenever matters affecting his department are concerned and his opinion should be ascertained. He should have

a brief report for each monthly meeting so that the council will be constantly informed of the business condition of the house. Minutes should be kept of each meeting, when matters are discussed in which the council has a voice. There should always be a minute to show that the monthly meeting was held, whether any decisions were reached or not. At these meetings the council should discuss such questions as these: Are the religious exercises well attended? Are the teachers doing their work in a satisfactory way? Is the house being well lighted, well heated? Is it kept clean? What about the table in the dining room? Is it satisfactory? Is there neatness about the house and premises? Are the stu-

dents working well? Do they come to class prepared? What about work in the study hall and in private rooms? What about the discipline of the students? What about their piety? How can we overcome the weaknesses that appear in the teaching of certain men? What step should be taken to correct any abuse that exists? If questions like these are reviewed and discussed, the monthly meetings of the council will always be both interesting and profitable.

As soon as possible after the monthly meeting of the council the local superior should send to the superior general his monthly report. All such reports should be received so that they can be reviewed at the monthly meeting of the general council. That report should

inform the general council of the disciplinary, academic, financial and material condition of the house. It is the business of the local councillors to send a report to the general council every three months. These reports should be forwarded at the beginning of the month. If there is in the house a director of scholastics, his report should go forward at the same time each month. The local superior might mention to the parties concerned what their duty is under the constitutions.

Both superior and treasurer should see that no step, requiring the voice of the council, is ever taken, until the council has been heard. The superior should see that all records, which ought to be kept, are carefully filed.

It is his business to know that the treasurer's books are always in good shape. He will satisfy himself that finances are carefully handled, that debts are paid promptly and accounts collected promptly. The superior must also train himself to answer correspondence promptly and take care to keep duplicates of all important letters he writes and file with care all important letters he receives.

The superior should also be observant of the work of his confreres who are priests: he should not allow them to grow careless about the way they say Mass; he should urge them to sing Mass and to preach as well as lies in their power and to hear confessions well.

The local superior is responsible for the manner in which the rule is kept. His first concern in this respect is to see that all common religious exercises are well attended and that those who cannot be present at any common exercise make it in private. He ought to see that silence is kept during hours of work and that the confreres remain in their rooms during study hours and during hours of class, when they are not teaching themselves. He should insist on his staff retiring at the hour the rule prescribes. He should see that the rule of not entertaining visitors or boys in their rooms is kept and that his men keep their place, as far as domestics and women visitors are concerned. He should insist that none leave the

house without permission except on holiday afternoons. He should warn against going to theatres and moving picture shows. Occasionally the theatre may have something to offer that is worth while. Visits to it should be rare, however, and only with the permission of the superior. He should see that the rule of retiring at 10 is observed.

The rule is being re-written and copies will soon be forwarded to local superiors. Hence, it will not be necessary to say more about the rule here.

One of the most important of the duties of the local superior is to give corrective advice. None of us is perfect. We all make mistakes and of some of

these mistakes we are quite unconscious. They take away from our effectiveness. Whiel the duty may be unpleasant, the superior should not hesitate to discharge it. It is a grave mistake to permit a man to become habituated to any weakness.

The duties of the superior towards the students is indicated in our motto: "Doce me bonitatem, et disciplinam et scientiam." A supervision of the work of teaching religious knowledge, of the students' efforts to get this knowledge, a watchfulness over the manner in which prayers are said by the boys, the way Mass is heard by them, and the sacraments received, together with devotional services in the chapel and a regular course of sermons to the

students, are among the important duties of the superior as principal. Talks to them outside the chapel on such subjects as honest work, neatness, order, observance of rule, avoidance of wastefulness and wilful damage, truthfulness, clean language, correct English, gentlemanly conduct, etc. are likewise very important. As for the academic work, I do not think it necessary to speak.

Before closing, I want to say a word about the wisdom of clinging to the rule of the Basilians for both staff and students. It was a rule built upon experience and it had results where it was faithfully kept. Our failures are to be ascribed in large measure to its neglect. No superior should think of

changing it or dropping it until he has had the deliberate approval of his council and the decision has been confirmed by the general council. Religious cannot be made without a rule and they cannot succeed in their work without an observance of their rule. Catholic boys cannot be built up into good, staunch Catholic men unless in their school days they are subjected to discipline. Superiors will be wise in insisting on discipline and by that I mean, Basilian discipline, not a discipline that is invented to displace Basilian discipline. The nearer we hew to the old line, the better we shall succeed and the fewer changes in the old rule we stand for, the more we will accomplish during the term of our administration.

With every good wish, I am

Yours very faithfully,

F. Forster.

(Transcribed from the copy in the General Archives)

ST. MICHAEL'S COLLEGE
Toronto, Ontario

To the Basilian Fathers in charge of parishes—

Rev. and dear Father:

It is very important that our priests should bear in mind that they do not cease to be, do not become less religious, Basilian religious, when they are assigned to parish work.

Like members of the Institute in colleges, they are obliged to the same common exercises of meditation, spiritual examen, visit to the Blessed Sacrament after the noonday meal, spiritual reading and night prayer. Their private exercises of piety will always include daily recitation of a third

part of the Rosary and a visit to the Blessed Sacrament of at least ten minutes.

The hour for rising in parish houses is the same as in colleges and it is immediately followed by a brief morning prayer and meditation for half an hour. Spiritual reading and spiritual examen take the last half hour before the noon-day meal. Night prayer according to the old rule takes place at nine o'clock and at that time the points of the morning meditation are read. The hour for this exercise may be anticipated when it is foreseen that the community will be engaged at that hour. If a visit to some family is necessary in the evening, the priest making the visit will return in

time for night prayer and after that hour no calls should be made unless they are sick calls.

Each day in the parish house has its program of work just as in college. After a short recreation following breakfast, the morning up to the time fixed for spiritual reading should be spent in study, in preparation of sermons, in keeping parish accounts, inscribing parish records or in visitation of the schools. In town schools a half hour a week should be spent in teaching catechism in each room. Each room in country schools should be visited once a month for the same purpose. It is the office of the parish priest to make arrangements for the discharge of this duty. It is his office also to make as

adequate provision as possible for the regular religious instruction of such children as attend public schools.

Each priest engaged in parish work is entitled to one afternoon a week, from the time of the visit to the Blessed Sacrament to the hour of the evening meal, free from regular duty. In providing for this the parish priest will see to it that one priest is left at home to take care of sick-calls and business calls. The other afternoons of the week shall be devoted as far as necessary to parish visitation. The parish priest will make it his business to see that each family in the parish and missions is visited at least twice a year. In parishes to which missions

are attached, the parish priest will try to keep in touch with each mission by personal visits at least once in the year. In the case of delinquent Catholics the pastor should aim to have them called upon once a month, if they reside in town and once in two months if they reside in the country. The drawing up of the program of parish visitation devloves upon the pastor and his assistants will devote themselves to it according to his plan.

All priests engated in parish work are recommended to devote two mornings a week to the preparation of sermons.

Afternoons not required for parish visitation should be employed in study.

The evenings should be devoted to instruction of catechumehs, to meetings of societies and to the transaction of business with parishioners at the rectory. Only in case of necessity should there be visitation of parishioners after the evening meal.

A conference on moral, pastoral, dogmatic theology, or on liturgy should be held at a fixed time in the rectory every two weeks.

If the parish priest gives no spiritual conference twice a month, he should, if he is at the same time rector, make from time to time whatever observations are necessary to preserve discipline and secure effective work.

Apart from sick-calls and the one free

afternoon a week, assistants will always secure permission from the rector before leaving the premises.

Social visits to parishioners are forbidden, unless rarely the pastor deems such advisable. In such case, as far as possible, at least two of the community should go together.

At the summer session of the General Council, 1923, it was decided to send the following notices to parish priests.

1. Begin all Church services promptly on the hour set.

2. Avoid long services.

3. Announcements and sermon at the principal Mass hould not exceed, except on rare occasions, 20 to 25 minutes; evening sermons 15 to 20 minutes, sermons and announcements at other than the principal Mass, 10 minutes.

4. Make the announcements as few and as brief as possible and avoid long comments upon them.

5. Take up no collection at ordinary Sunday evening service and First Friday devotions.

6. Scrupulously avoid using the pulpit for scolding or "lecturing" the congregation. The people are present who do not need the censure; those who do need it are not there to hear it.

7. Beware of talking money regularly from the pulpit. A plain statement of the finances of the parish once or twice a year will be better received and just as effective.

8. Avoid introducing into the liturgy of the Church services any devotions not prescribed or recommended by Rome or by the Ordinary of the Diocese.

At that session of the General Council, it was also decided that a conference of our parish priests should be held as soon as possible in Toronto, the object being to try to establish uniformity of administration, as far as diocesan

statutes permit, in the various parishes of which we have charge. Parish priests will receive notice of the time shortly after the Christmas holiday.

Permit me here to call your attention to the necessity of observing the Constitution and the rule. For more than a thousand years the Church has insisted on examining and approving the Constitution of each new religious organization that sought from Her recognition and approval. Only a written Constitution can preserve the unity of a Congregation. Without it men follow their own bent and views and practices are always changing.

All the members of the Institute should be familiar with the Constitution. It

must be read twice a year, in January and September, in common in each of our houses. It is for parish priests to see that this practice is followed in their houses. The original Latin text alone is authoritative but the reading should be rendered in the vernacular, otherwise, the end of the reading — familiarity with the text — will not be obtained. Men engaged in parish work should make note not only of what concerns them as Basilians, but also of what concerns them in the present position they occupy and they should strive to make their lives conform exactly with the Constitution. They ought to familiarize themselves particularly with Chapter XXXIV.

In parishes the religious exercises should be held as faithfully and as regularly as in colleges. Silence should be observed during the hours of work and men should be found in their own rooms during the hours assigned for study. There should be silence from the end of the evening exercise until the breakfast hour. The rule governing the times of rising and retiring should not be neglected.

Parish priest should send in a written report every month, as near the beginning of the month as possible in order that it may be read at the monthly meeting of the gneral council. The report should inform the council, how the rule is observed, how the work is being done,

what the financial condition is. Any happening of conseuence affecting the parish or the local community should also be communicated. The idea of the monthly letter is to keep the General Council informed of conditions in the local house and parish. The annual report and the financial statement at the end of the year should be more comprehensive. Copies of the latter and also of the annual report sent to the Ordinary should be kept in the archives of the parish. If any parish priest has not got a suitable filing cabinet he should lose no time in procuring one. In the archives he should file carefully all communications of importance from the bishop of the Diocese and from the General Council, also copies of

contracts that concern the parish of the community, also copies of letters of importance that the parish priest himself writes and any data that may later prove of value when the history of the parish is being written. The parish priest whould be careful to keep all books of accounts posted up to date, to be prompt and exact in entering necessary records into the parish registers. The bank account that they have of parish funds should be distinct from the bank account they have of community monies. No bank account should be in the name of one individual in our parishes any more than in our colleges. The accounts should be placed with the bank so that one other member of the local house besides the parish priest

can draw out the money. One never knows what may happen to himself and he should not trust to a will in case of money of which he is only a trustee. Parish priests should keep the parish registers, books of accounts and all important papers in a place secure against fire. They should destroy nothing of importance at the end of their term of office.

Parish priest should make no alterations or improvements nor contract any debts of consequence without the permission of the gneral council and the consent of the Ordinary of the diocese as well in connection with any property that belongs to the parish. If the property belong to the Institute, the permission

of the Bishop is not necessary in the case but the permission of the General Council is always necessary.

In the ordinary parish, some of the revenue belongs to the parish, some belongs to the parish priest or the Congregation he represents if he is a religious. What revenues belong to the parish and what belong to the pastor is determined by the statutes of the diocese or by custom or by contract. What belongs to the parish should be expended only in the interest of the parish. What in the ordinary case belongs to the parish priest in the case of our parishes belongs to the Institute. The parish priest is administrator for the parish of the funds of the parish and

for the Institute of the funds of the Institute. He expends out of the latter what is necessary for the support of the local community in a manner becoming religious and the rest it is his duty to turn over to the General treasury, unless the parish is connected with one of our own houses. This is an important fact and parish priests should bear it in mind, and be governed accordingly.

The rule of the Congregation is being re-written at the present time. As soon as the work is completed, a copy will be forwarded to each house. The heads of the houses will communicate it without delay to the members and put it into force without delay in any points in which it is being overlooked.

A final word. In some respects the man engaged in parish work is at a disadvantage in comparison with the college man. The latter has a definite program for every hour of the day and every day of the year and he rarely encounters anything to interfere with his program. The parish man finds his plans disturbed very often. In many cases he must create his own program of work. While some are always busy, working from early morning until late at night others fail to realize the work they might be doing or through lack of system in their work accomplish little. Yet there is no reason why the man in college should be employed for more hours a day than the man in the parish. The work in college is not more important. From time

to time, because of the greater danger of developing idle ways in parish work, the priest in the parish should review his use of time. He should ask himself what he has done during the day, during the past week, during the past year, since his appointment to the parish. If he has planned his work well and has been faithfully engaged in it, the result will be evident in an increased attendance at church services, increased numbers of confessions and Communions, a growth in the societies, a number of conversions made, an improvement in his preaching and in his method of teaching catechism. This side of parish work is not so patent as the material and financial side, but, while the latter is important, the spiritual is still more

important. It will reveal itself on examination. If one finds that the result is not satisfactory, he should see whether he is failing through want of system in his work or through neglect and take measures accordingly.

Pastors will kindly inform their assistants of the details of this letter that are of concern to them.

With best wishes, I am,

Yours very sincerely

(F. Forster)

(Transcribed from the copy in the General Archives)

ST. BASIL'S SCHOLASTICATE

Rev. and dear Father:

Following are resolutions of the General Chapter of the Basilian Fathers, held at St. Michael's College August 11-15, 1925, which are of general concern and which you are requested therefore to bring to the attention of the members of your house:

1. Re Mass stipends, Casuals, etc.—
   (a) All Mass stipends, Casuals, etc., received by members, must be promptly deposited in the local treasury.
   (b) Each priest member is allowed to say Masses at the rate of two a month for his private intention.
   (c) On the death of a parent a member is allowed to say ten Masses for the repose of the soul of the deceased.
   (d) On the death of a grandparent a member is allowed to say five Masses for the repose of the soul of the deceased.

(e) On the death of a brother or sister, including the wife or husband of the same, a member is allowed to say five Masses for the repose of the soul of the deceased.

(f) On the death of an uncle or aunt, a first cousin, a nephew or niece, a member is allowed to say one Mass for the repose of the soul of the deceased.

2. Re Vocations:

A resolution was passed requesting that in each of our houses special prayers be added to the Novena before the feast of the Presentation this year for vocations to the Institute.

3. Re morning prayer:

A resolution was passed to add to the usual invocations of morning prayer the following:

St. Basil, pray for us.
St. Thomas, pray for us.
St. Francis of Assisi, pray for us.

Yours faithfully,

<F. Forster>

Superior General.

(Transcribed from the copy in the General Archives)

ST. MICHAEL'S COLLEGE
Toronto, Ontario

To Local Superiors.

Rev. and dear Father:

I should like to call your attention to certain prescriptions of the Constitution and of the Codex.

1. Art. 138 of the Constitution provides for a director of Scholastics in houses which have more than two scholastics on the staff. The election of the Director is regulated by Art. 404, No. 13 and the confirmation by Arts. 301, No. 9 and 406. The local superior discharges this office when the number of scholastics on his staff is limited to one or two. Art. 374 provides that

the Director of Scholastics shall receive the vows of the scholastics unless some other member is delegated to discharge this office by the Superior General.

It follows from these prescriptions of the Constitution that the local council should in the beginning of the year choose the local Director and forward the name to the Superior General for confirmation. The validity of the renewal of vows is at stake, for the local superior as such has no power under the Constitution to preside at a renewal of vows. While this is the most serious aspect of the matter the Constitution places practically the same responsibilities on the Director of Scholastics

in the local house as rest with the Master of Scholastics in the house of studies, responsibilities that cannot be neglected without the gravest consequences.

2. The Codex provides for the appointment of Confessors and Chaplains to sisterhoods. It is the exclusive right of the Ordinary of the diocese to make the nominations. In case religious are named the permission of the superiors of the Institute is required, exception being made for the manner of appointment in case of exempt religious. See Canons 518 ff, particularly 524, 525, 529, and 874. These Canons make it plain that all confessors and all chaplains are appointed by the Ordinary of

the diocese and that if religious are selected the permission of their superiors must be obtaine for licit exercise of the office. See Constitution, Art. 415, also.

Local superiors are reminded of their duty to see that the Constitution is faithfully observed in their houses. They should make it a point to know the Constitution thoroughly. They are recommended also to make an effort to become familiar with that part of the Codex that treats of religious. They are likewise urged to read several times a year the Chapter of the Constitution that treats of Local Superiors in order that they may not lose sight of the duties of their own particular office.

Hereto is attached a letter of instructions for the local Director of Scholastics. In your house if the number of scholastics is limited to one or two, you are invited to keep it for your guidance; otherwise hand it over to the Director of Scholastics.

Yours very sincerely,

F. Forster.

(Transcribed from the original in the General Archives)

ST. MICHAEL'S COLLEGE
Toronto, Ontario

Local Director of Scholastics,

Rev. and dear Father:

Permit me to point out briefly the duties of your office as outlined in the Constitution.

1. Art. 374 calls upon the Director of Scholastics to exercise a supervision over the religious formation of the scholastics. It will be his business to see that the scholastics keep the rule. It will be his business to see that they attend the religious exercises. It is not his business to assign their work in the house nor to direct that work. This is the function of the superior or the director of

studies or discipline. It is not his business to grant permissions to the scholastics. That, too, is the business of the superior. But it is his business to see that the studies of the scholastics are faithfully pursued.

The Director of scholastics should make himself familiar with the Articles of the Constitution on the Scholasticate and the Master of Scholasticate, for in these articles he will find the duties of his office fully explained. He is recommended to study also the Articles of the Constitution dealing with the virtue and the vow of poverty, Arts. 50-72, paying particular attention to Art. 53, since a violation of that number is a violation of the vow. He will do well to speak of this to the schol-

astics several times during the course of the year.

2. Once a month the Director of Scholastics will write to the Superior General about the young men specially committed to his care, reporting on their observance of the rule, their progress in their studies, their piety, health, and any matter of interest concerning their good.

3. At least three weeks before the close of the school year, he should consult with the superior and the priests of the house and then recommend the young men to renewal of vows, unless conditions are found unfavorable. The calls to vows all depend upon the General Council. They cannot vote intelligently

unless they have full reports from the director of scholastics.

4. In case the period for renewal of vows comes in the course of the school year, the local director will carry out the above instruction about six weeks in advance of the date of renewal.

5. The director is reminded that vows must be renewed exactly on the anniversary of the date when they were first made. A delay of a single day would invalidate the vows. For this reason the director of scholastics should keep track of the day of renewal of each scholastic.

6. A retreat of eight full days is required before renewal of vows and final profession. The director will either

conduct the retreat in person or secure the services of a qualified confrere for the work. He will bear in mind that there is no warrant in the Codex for counting some previous retreat as a preparation for a renewal of vows. The retreat ought to take place immediately before the day of renewal. And since the taking of vows is a very serious matter, the director ought to see that a serious retreat is made. In case of a final profession, it is recommended that it be made with as much ceremony as possible, with at least as much ceremony as is observed in the Novitiate for first vows. A sermon on the occasion would be appropriate and the presence of all the members of the house as far as possible.

7. Final vows cannot be made until the candidate is full 21 years of age, Art. 26.

8. The director presides at each renewal and final profession in his house. If he foresees that he will not be able to discharge the office it will be his duty to notify the Superior General in good time so that a delegate may be named.

8. Immediately after the renewal or final profession the record is entered in the register of vows, signed by the candidate, by the presiding officer and at least two witnesses. Two copies of the register, signed by the same parties are to be forwarded immediately to the General Archives. This is a very impor-

tant matter. The Church wants indisputable evidence of every religious profession.

9. Besides the register of vows, the Director of scholastics is expected to keep an examination register, in which he records the results of the examinations passed by the scholastics in his charge.

10. At the end of the year the director is requested to leave the two registers with the local superior, who will in the beginning of the new year pass them on to the Director of the year.

Yours very sincerely,

F. Forster.

(Transcribed from the original in the General Archives)

BASILIAN FATHERS
Toronto, Canada

The Curia
21 St. Mary Street

TO LOCAL SUPERIORS

Reverend and dear Father:-

At its last meeting the General Council devoted the session to a consideration of the condition of religious life in our houses and to a consideration of the ways and means to maintain and strengthen the religious spirit. It remains my duty to communicate to you the recommendations of the Council. First permit two preliminaries.

There is an article in our Constitution that calls for a monthly conference on things spiritual. That article is a

cause of uneasiness at times, particularly to new and to young superiors. They want to observe the Constitution in every detail but they are at a loss to know just how they can discharge the duty imposed by that article. They realize that the conference is their peculiar work and yet they find it difficult to speak for the want of suitable matter. There need not be any great difficulty, however. At these conferences piety must be discussed, reularity must be discussed, study and work must be discussed. Even such simple matters as order and neatness will call for comment. In the case of schools, the piety, work, progress, conduct and discipline of the students will be discussed. The obligation of

the vows, particularly of the vow of poverty, will claim a place in the conferences.

The local superior need have no misgivings. He need not fear his observations will be resented. They will be welcomed. For our members have entered religious life in order that their individual lives may be directed by a rule and by the living voice of the superior. It is a religious heresy to hold that a member of a community must be left to work out his own salvation, as it is a false principle to hold that the novice at teaching and discipline must stand solely on his own feet. In both spheres each member is entitled to support and he has a right to look to his superior for that support. The

superior on the other hand may think his duty is done if he furnishes good example. Example is powerful but it is not enough. Only a brief experience is sufficient to prove this. The local superior will find it necessary to speak at times, roughly once a month and to speak occasionally with firmness. But he will do well to avoid personalities in his conferences. He will do well not to spoil a perfectly good talk by making it take the form of a growl or a sarcastic criticism. Occasionally his general remarks will fail to produce the expected effect and it will then be his business to have a private interview with the careless or indifferent member. In the face of an abuse or a weakness in any member that

injures his usefulness or stands in the way of his greater usefulness, no dread of the pain he will inflict and no personal intimacy can justify silence on the superior's part. This much can be taken for certain: he cannot have a well-regulated house if he fails to hold spiritual conferences or if he fails to speak firmly at times; he will gain in respect and esteem by an unflinching discharge of this trying duty.

1. When it is question of piety, the Divine Office has its place, for most of our members are priests, obliged to say the Office. Some men will grow into a sort of forgetfulness that the Divine Office is a prayer. They will be content if, day by day, they say it in its entirety from the Aperi to the Sacrosanctae. They will make it a point

never to anticipate, even when there is not the slightest difficulty in the way. They will develop the habit of deferring the Office to the very end of the day. Then they will say it with undue haste, very likely neglecting to consult the Ordo in advance, risking the danger of saying the wrong office, satisfied with the principle, Officium pro officio. They will assume any posture in saying the office and say it anywhere, even in the midst of company, and they will interrupt it at any point without reason. Benefit will come to them when they are urged to bear in mind that they should say the Divine Office reverently and say it seasonably at fixed times every day. The same carelessness will follow some members

to the altar. They will say Mass without consulting the Ordo in advance. They will say it without due attention to the rubrics. When they take part in solemn functions they will neglect to prepare in advance the ceremonies that pertain to them, nor will the ritual be scrupulously followed by them in the administration of the Sacraments. Thanksgiving after Mass will be hurried through. Sometimes it will be made in a sitting posture, when there is no reason for this or it will be made outside the church or chapel altogether contrary to the practice of the community from the very beginning. At spiritual exercises postures will be assumed that scandalize newly-professed members and simply invite sleep. The private

visit to the Blessed Sacrament will be put off to an unseasonable hour or neglected altogether.

2. When it is question of regularity, unless the superior emphasizes the necessity of it from time to time, some members will absent themselbes now and then from meditation and the other community exercises, particularly the examen. And when they have been absent they will neglect to report to the superior. If they do not absent themselves altogether, some will come late almost habitually to these exercises. If nothing is ever said, some members whom duty keeps away from the common exercises will not make them elsewhere at the same time or afterwards. Some

will develop the habit of being late for class, late for meals, and late for bed. They will be late in beginning their private Mass and thus inconvenience those who follow them. If they say a Mass for the people or give public benediction in the church or hold a service for some other community, again they will be late and serious inconvenience a whole congregation or community.

3. When it is question of silence, if the superior fails to speak, some members will be found talking anywhere and any time, even during the period of grand silence. They will talk as freely during hours of study as during hours of recreation, wasting their own time and the time of their listeners and

disturbing their neighbors. They will talk on the way to say Mass, in the sacristy, and on occasion even in the sanctuary in the presence of the Blessed Sacrament.

4. When it is question of recreation, if nothing is said by the superior, some members will find it necessary to go to town nearly every day. At times they will find it necessary to go out in the morning and even after supper in the evening. A few will find that a stroll before retiring is necessary to ensure a night's sleep. To have order the rule must be kept before the eyes of the members and the rule reads that recreations shall be taken at home, the members being free only two afternoons a week to go to town without permission.

And this rule implies that to justify asking or granting permission at another time there should be a special reason.

5. When it is question of work and study, the superior will find it necessary, in order to ensure good results from the labor of his staff, to urge them to get to their rooms promptly at study hours and stick to their tasks at their desks, resisting the temptation to employ their time in reading of useless books and magazines. Superiors will also find it necessary to condemn strongly the visiting of confreres during the hours of study. If they have no definite work to prepare, they can spend their time profitably in private study.

6. There is another subject that is not spiritual in itself but contributes much to the spirituality of a religious house, I mean, order, neatness and tidiness, and upon this threefold subject the superior ought to speak at times. Some may incline to the view that superiors are electi ad altiora. This matter is serious enough to claim their attention. If a religious house is untidy or dirty, the laity conceive about as much disgust as they do in the case of misconduct. And we have to remember, too, that religious do not live alone. Members who are tidy find community life very trying when they are obliged to associate with others who are indifferent to their personal appearance or to the order and cleanliness of the

house. There is no excuse for untidy rooms, untidy desks, untidy closets or wardrobes in a religious house. There is just one reason for it and that reason is laziness. Men may be hard workers in some other respects but if they are untidy in that respect they are lazy. It is not a question of lack of taste and it is never a question of being too busy. It is A question simply of not having the courage to make the necessary effort to keep desk and wardrobe and room tidy. Untidiness is a grave weakness in a superior, a real disqualification in a treasurer and it is discreditable to the private member. There should never be a single untidy room anywhere in any of our houses nor an untidy yard about them. No local

superior is doing his duty to his house or to his community who tolerates it.

7. In the last place the attention of superiors is once more called to the matter of poverty. Here local superiors have a difficult taks. We have taken the ordinary simple vow of poverty approved by the Church and made obligatory by the Church for all Congregations of simple vows. Our position is not what it was. Our members have been accustomed to spend a limited sum of money each year and to spend that limited sum as they pleased, whether they found it necessary tospend it or not, and to spend it without being required to have permission in advance. Now they cannot dispose of anything without permission. They are no longer entitle to any fixed

sum. They are entitled simply to what is necessary for their needs and legitimate recreations. If their requirements call for substantially the same sum as they spent in the past they are entitled to that amount. If their requirements call for more they are entitled to more and superiors cannot refuse the larger sum. If their needs call for less the superior is not free to allow them more. Superiors should make an effort to see that all Mass intention money, as well as casuals finds its way to the house treasury. Individual members ought not to ask permission and superiors ought not to give them permission to spend Mass stipends or casuals that have not passed first into the local treasury. Superiors

should themselves understand and make plain to all that there is no connection at all between the stipends they hand in and the disbursements from the treasury for their needs. Our viewpoint must change. We are not entitled to the equivalent of the Masses we acquit. The practice of the past is a guide for the superior and the treasurer alone. In the past it was the intention of the community that each member should have a modest little sum for personal expenses. That sum was secured largely from Mass stipends. Now the superior must provide for each out of the common treasury. The practice of the past will be a valuable guide for the superior still, but it has no concern for the private member. He will ask for and

the superior will give him what is necessary to meet his needs and the expense of his legitimate recreations. In this matter local superiors have a grave responsibility. By obstinately clinging to the old practice and viewpoint as well they can make a mockery of the vow of poverty and they have it in their power to establish the right viewpoint and a reasonable and satisfactory practice, quite consistent with the vow of poverty and substantially as acceptable as our former practice.

Religious superiors and members must be solicitous about the virtue as well as the vow of poverty. The latter is only violated when one disposes of things without permission. The former is violated when luxury is indulged, extrav-

agance permitted or waste allowed. The latter binds the individual religious, the former binds the individual, it binds the superior and the council and the treasurer. The local house must not indulge luxury or extravagance any more than the individual. And the individual and the house are both bound to avoid waste. It is particularly the business of the superior to see that there is no wanton destruction of property, to see that the property is protected against injury and it is the particular business of the superior and treasurer to see that the house is kept in a good state of repair, as well as to see that it is decently furnished, heated, lighted and cleaned. It is the duty of the individual member to see

that the house does not suffer loss of injury through his waste of light, water, steam or abuse of furniture, books, etc.

In conclusion let me repeat that religious ought not to be left to work out their own salvation. They are entitled to the assistance of an enforced rule and to the guidance of their superior. A house will not prosper if a superior is not vigilant to see weaknesses and abuses or if he is too timid to speak. Every local superior who hopes that his administration will prove a blessing to the house he presides over and the religious he directs must be observant and he must have the courage to speak in season and with vigor. A blind and dumb superior and a timid superior is a dangerous man. On the

contrary a superior who is watchful, never permitting abuses to creep in or to go unrebuked, who is insistent on regularity, who stands for order and neatness throughout his house will prove a blessing to his confreres and find his administration a success.

Trusting that the remarks made above will assist you, Reverend Father, in the discharge of your office and taking this occasion to wish you and all the members of your house a very happy and bright New Year, I am

Yours very sincerely,
<F. Forster>
Superior General.

(Transcribed from the copy in the General Archives)